

Fayetteville, N. C. Camp Ground Methodist Church.

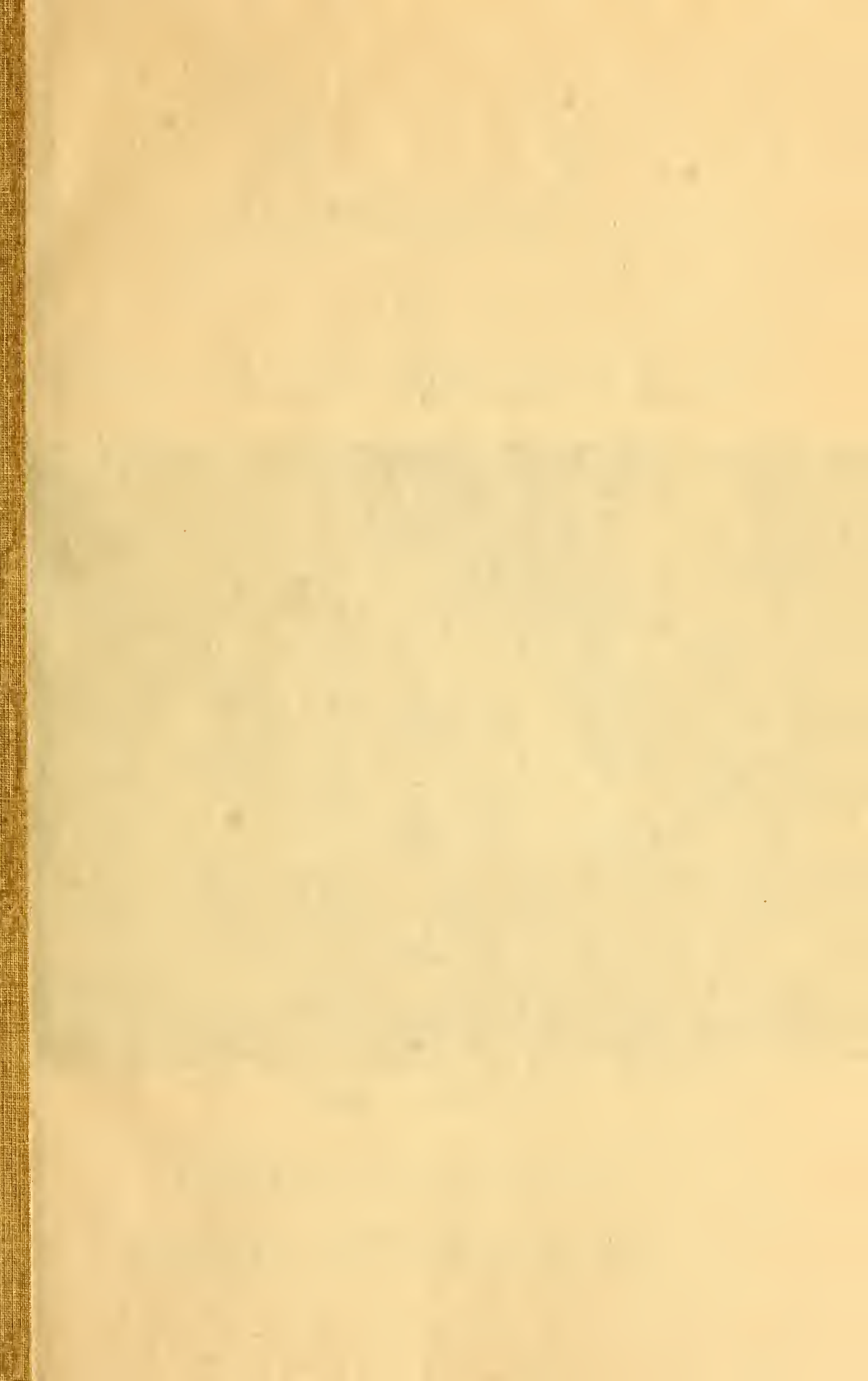
The History of Camp Ground Methodist Church

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Centennial
of
Camp Ground Methodist Church



1862 - 1962

FAYETTEVILLE, NORTH CAROLINA

SUNDAY, OCTOBER 28, 1962

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The History of
Camp Ground Methodist Church

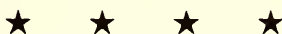
Fayetteville, North Carolina

1862 - 1962



Centennial Celebration

Sunday, October 28, 1962



THE CENTENNIAL COMMITTEE

T. C. Pritchett, Chairman

Miss Fannie Clark

Mrs. Wm. M. Clark, Sr.

M. W. Maness, Pastor

Mrs. Wm. Haigh Owen

William H. Owen, III

William Shaw

George H. Tally, Jr.

Mrs. George H. Tally, Jr.

THE CENTENNIAL CELEBRATION

The Centennial Celebration at Camp Ground Methodist Church on October 28, 1962 is in commemoration of the completion of the present Sanctuary one hundred years ago. The dates 1862-1962 do not embrace the history of the organization that dates back almost a quarter of a century before the erection of the Church.

Message From Our Bishop



BISHOP PAUL N. GARBER

Resident Bishop

The Methodist Church

Richmond Area

Richmond, Virginia

As we participate in the Centennial Celebration of our Camp Ground Church our thoughts go back to those noble Methodists who one hundred years ago organized this congregation. We were then in the midst of the War Between the States and did not have the resources which modern Methodists have today and, yet, those noble forefathers had faith and courage in dark days to found this church. They did it because they were in contact with the Almighty God and had formed a friendship with our Savior Jesus Christ. The founders of Camp Ground Methodist Church knew that the sacred principles brought to the world by Jesus Christ could only be propagated through the organized Church.

It is my sincere hope and prayer that we who are related to Camp Ground Methodist Church in 1962 may have the noble characteristics of our founding fathers of 1862. As we celebrate the Centennial of Camp Ground Methodist Church let us resolve that we will hand down to the next generations the sacred views and aspirations of all who have served so faithfully at Camp Ground Methodist Church from 1862 to 1962. Let us join in the resolve that we will pay our debt of gratitude to the past by putting the future in debt to ourselves.

Fraternally,

Paul Neff Garber

Camp Ground Methodist Church 1862 - 1962



REV. MILLARD C. DUNN
District Superintendent
Fayetteville District

Those four figures: One, Eight, Six, Two, say more than I could possibly say.

Many churches appeared between 1866-1876. The war between the states was over then. A new nation, under God, had been born. Hope again appeared. Faith was revived.

But Camp Ground was built in 1862. The men and boys were at the front. The darkest days in our nation's history were upon us.

The people of the Camp Ground Community did not lose faith. They never gave up hope. **THEY BUILT A CHURCH.**

You have a great heritage. How fortunate to be associated with so rich a tradition!

Millard C. Dunn



Our Centennial Speaker

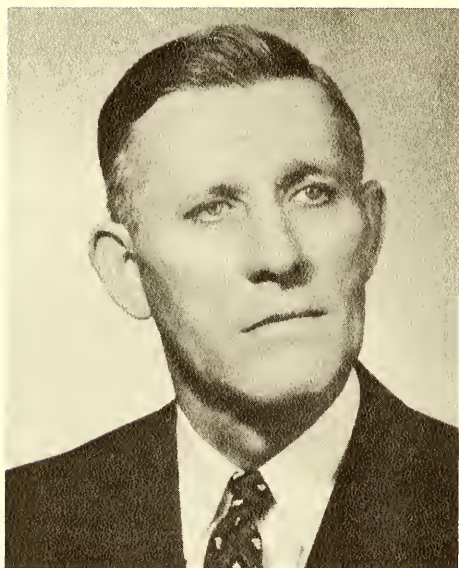
Following are Dr. Childs Church activities for the past half-century:

Sunday School Teacher 53 years.
Teacher in Leadership Training Schools, Methodist Church—43 years.
Member Official Boards, Methodist Church—12 years.
Associate Lay Leader, N. C. Conference—6 years.
Member Commission on Ritual and Worship, Methodist Church in U. S. A.
President Durham Methodist Society.
Delegate to General and Jurisdictional Conferences, The Methodist Church—3 times.
Delegate to World Methodist Conference, Oslo, Norway, August, 1961.
Church Lay Leader, Trinity Methodist Church, Durham.



DR. B. G. CHILDS
Emeritus Professor
of Education
Durham, North Carolina

Our Pastor's Message



REV. M. W. MANESS
Pastor
Camp Ground Methodist Church

The Centennial Celebration of Camp Ground Methodist Church on Sunday, October 28, 1962 is characterized by at least three things:

IT IS A DAY OF REMINISCENCE

—There is something of spiritual value in this memorable event. We are reminded of the beginning of the Christian Church, of the organization of Camp Ground Church and its historic development, and of the pioneer spirit of those faithful people, who had the courage to build here a church during the Civil War days of 1862.

IT IS A DAY OF THANKSGIVING, which is one of the essential elements of true worship. We recognize the goodness and the bounties God has bestowed upon his people. We feel a sense of deep gratitude for the vision, for the faith, and the de-

votion of our forefathers, who sacrificed to build this Church and left here so rich a heritage.

IT IS A DAY OF DEDICATION—Others have built the foundation on which we build. The heritage of those faithful people of the past challenges and inspires the present generation to respond with lives of dedicated stewardship and build for the future on the foundation that has been laid. This Centennial Celebration of our beloved Camp Ground Church symbolizes the love of God and gives wings to our emotions and words to our thoughts in an expression of joy.

I am happy to be Pastor of this historic Church and a part of its fellowship. May the memories of the past, the thanksgiving of the present, and the challenge of the future inspire us in an act of dedication to build a new Church adequate for the present and the future, for the glory of God and for the service of humanity. On this foundation we can build.

M. W. Maness
Pastor

Camp Ground Methodist Church History

After The Methodist Church was founded at the Christmas Conference in Baltimore in 1784, the new faith spread rather rapidly, limited, of course, by the means of communication, the mode of travel, and the sparsely settled territory of that period.

It was about the turn of the 19th Century that Henry Evans, an eminent and enthusiastic Methodist Preacher came from Virginia to the Cape Fear Valley preaching the teachings of John Wesley. The people thronged to hear the new doctrine, and because there were no public buildings available, and the homes were not large enough to accomodate large gatherings, the people met at suitable camp sites. Other Preachers, known in those days as Circuit Riders, followed Evans, and soon they came by appointment to chosen camp sites.

From the stories handed down from past generations, the first religious services held at Camp Ground were Camp Meetings. Situated on a knoll overlooking Beaver Creek, with a natural spring nearby, and not too far distant from the Old Plank Road, the location afforded an ideal camp site. A large brush arbor was built, under which services were held, and trees were cut for seats and tables. There is evidence on the grounds that will substantiate the story that small log cabins were built on the location to provide lodging for the people, who did not have covered wagons in which to live when "Protracted Meetings" were held.

How early such Camp Meetings were held at Camp Ground is uncertain, but in a History of Hay Street Methodist Church, written by Miss Elizabeth Lamb, is found this record: "On March 22, 1834, the Presiding Elder, Rev. Nicholas Tally, asked among other questions: "Shall there be a Camp Meeting at Beaver Creek near Fayetteville during the course of the Summer?" The Conference replied, "Yes," but the time to be appointed later."

Sometime later a Church was built, which according to local tradition was a log building, which burned several years before the present Church was erected. The only reference made in the Church records to this building is found in a Resolution of Respect found in the Quarterly Conference Record Book:

"Our hearts have been pained by the death of our venerable Class Leader and Recording Steward, Brother Archibald McKay. (May 11, 1872). He was the Father of Methodism at The Camp Ground. He erected the first Church there almost unaided. His house has always been the Methodist Preacher's house, and his kind hospitality has cheered the hearts of many a weary itinerant. During his whole life he endeavored by labor and prayers to promote the spiritual welfare of the Church.

The Church seemed to lay nearest his heart. He was a warm and zealous Christian, and in him the Church always found a true friend and in his death the Church sustained a great loss.

He left a vacancy that can not soon be filled."

(Signed) June 29, 1872. R. F. Bumpass, Pastor
J. M. Smith, Secretary

This record not only gives evidence of the existence of a Church building at Camp Ground before 1862, but it also gives an insight into the dedicated life of one of the founders of Camp Ground Church, and history reveals that there were others, with kindred spirits, who likewise made great contributions to the organization of the Church.

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During the time that lapsed between the burning of the first Church and the erection of the present Sanctuary, the members of the congregation again held services under the brush arbor, just as they had in earlier years. It is evident that during this period the organization made plans for the present building, for in the minutes of the First Quarterly Conference for Fayetteville Circuit on February 25, 1859 is found this notation: "E. L. Hobbs, J. Buie, and T. I. Owen were appointed a Committee to Superintend the building of a Church at Beaver Creek Camp Ground." When the building was completed is not stated in the records. The Meeting Place is still referred to as Beaver Creek Camp Ground in 1860, but one year later it is called Camp Ground Church. The beginning of The Civil War (1861-1865) probably accounts for the vagueness of the records at that time.

The War no doubt was a handicap to the building of the Church, for there is evidence in the records that indicate that much of the work, probably in the interior, was completed years later. On September 11, 1869 "Fifty-two Dollars for furnishing Church at Camp Ground" had been collected, and on November 25, 1873 it was reported that "it will be seen (in financial report) that The Camp Ground has raised a good sum to improve the Church Edifice." The financial report showed that amount to be \$268.00.

The Reverend W. S. Chaffin, Charge Pastor, in his report to Quarterly Conference on March 21, 1874 stated: "At The Camp Ground we have a most excellent Church finished off in good style. This House with several acres of land is ours by deed of conveyance all in proper form." The Church had previously been reported "in good condition, title valid and recorded and the value Twenty-Five Hundred Dollars." The land on which the Church was built was given to the Church by John Buie, one of the men appointed to superintend the building of the Church.

During the first fifty years of the history of Camp Ground, the people of the South experienced the worst financial depression in the history of the nation, consequently the matter of Church budgets and Conference Causes were very difficult problems for the Church Officials. In the early years the Pastor was not paid a set salary each month, as is now the case, but he and the Presiding Elder were paid at Quarterly Conference, and that amount was determined by the amount that had been raised by the local churches. The amount varied but was never very large, and in most cases it was divided between the Preacher and the Presiding Elder. In the minutes of the Second Quarterly Conference held at Camp Ground on June 17, 1865 in answer to the question: "How much has been received for the support of the Gospel?" The roll call of eight churches on the Charge netted \$0.93, the total of which was raised by Camp Ground and paid to the Charge Pastor, The Reverend C. W. King. At the same Conference a "public collection of \$2.55 was paid to The Reverend M. H. Bobbitt, Presiding Elder."

The first record of a fixed amount set for the salary for a member of the Clergy was in May, 1859, when it was reported to the Quarterly Conference of the Circuit "that the District Stewards had apportioned \$45.00 to be raised on the Circuit for the Presiding Elder."

Early in the history of the Church the Assessment Plan was adopted as a means of collecting money for financing the Church program. At the first Quarterly Conference held at Beaver Creek Church on February 11,

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1888 the financial report showed that the Pastor's salary for the past year (\$590.00) had not been paid in full, and Camp Ground was assessed \$175.00 to help pay off the deficit. That same year in the minutes of a Church Conference (Board Meeting) held at Camp Ground is found this notation: "The following persons were appointed as Assessing Committee for Camp Ground Church: John Buie, John Alex Graham, Neill Clark, J. C. Vaughn, Archie Buie, John Owen, and Neill Buie." It was the task of these men to set the amount that they thought each male member of the Church should pay toward the "support of the Gospel." This plan was used until recent years, when the Pledge System was adopted. Concerning the matter of giving, one Pastor commented that "some of our brethren pay very little while others contribute freely and willingly. Generally those who give liberally to the cause are happy and more prosperous than those who do not."

Even during the darkest days of the Reconstruction Period following the Civil War, when very little support was offered the Circuit Riders, there was found in those men a spirit of dedication and courage that was kin to that of the early Disciples of Jesus. The Reverend W. S. Chaffin (1873-1874) was such a man. The records show that he not only fulfilled his obligations to the Churches on his Circuit, but he went into a territory that the Church had not previously occupied. In his report to Conference on March 21, 1874. Mr. Chaffin made this statement: "I have endeavored to make our borders wider . . . During last year I had an appointment at an unoccupied old house in a region of country known as the "Swamps," of which I made no report to this body. This Preaching Place is fifteen miles from Fayetteville near Cape Fear River. I have organized a class at that place, have a fine Sunday School and good congregations." Later that same year Mr. Chaffin reported that he had added another new appointment at "Howard's, with a large and attentive congregation." The addition of these two new appointments gave the Pastor the oversight of eight congregations. The number of Churches on the Pastor's Charge varied from time to time. There were as many as twelve churches listed on the Charge at one time, covering a radius of twenty-five miles.

Early in the history of the local Methodist Churches, there is evidence of participation in matters of Church-wide interest. In the Minutes of the Fourth Quarterly Conference held at Providence Church on November 9, 1844 is found this record:

"In view of the difficulties which occurred in General Conference held in N. York in May last on the subject of Slavery, and Whereas, the Delegates to the Southern Conferences have recommended the appointment of a convention to be held in Louisville, Kentucky in May next, the following Resolutions were unanimously adopted by this Conference:

1st. Resolved that while we deeply lament that there should have arisen any just cause of division between the Northern and Southern portions of our Church, yet we believe the time has come when that union cannot longer be preserved without violating our consciences and surrendering our rights.

2nd. Resolved that for this purpose we approve the contemplated convention at Louisville, Kentucky in May next, and do with earnest prayer commend it and the cause of Methodism to the direction and blessing of the great Head of the Church.

3rd. Resolved that Bishop Andrews and Bishop Soule have our en-

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tire confidence for the firm and dignified stand which they maintained in favor of the true principles of Methodism."

There is evidence in the Conference records that The Methodist Church was concerned about the spiritual needs of the colored people. On March 13, 1847 the following question was asked at Quarterly Conference: "Has any plan been adopted by the Traveling (Circuit Riders) and Local Preachers and Exhorters more fully to serve the colored people?" The membership reports made to Quarterly Conference indicate that two Church Rolls were kept—one for the white people and one for the colored people, which gives evidence that separate services were held for the local Negroes. According to the stories handed down from the early days, many of the colored people attended the morning worship services held for their Masters and sat in the slave gallery, which was built for that purpose. In the afternoon the colored people returned to the Church and had a worship service of their own. Even after they had their own Churches and as late as the 1930s, the colored people continued to attend services at Camp Ground, during Revival Meetings, were recognized by the Pastor, and usually participated in the service by singing a special hymn or spiritual.

The Cause of Missions was always presented by the Charge Pastor and the people were encouraged to take an interest in the program. Members of the Quarterly Conference met at the home of Malcolm Monroe on April 5, 1845, and the following Resolution was recorded in the minutes of the meeting: "Resolved that we do in behalf of the Churches on this circuit adopt the Cent-A-Week plan for raising Missionary monies. Resolved, that we appoint a committee of seven to be called the Missionary Committee of Cumberland Circuit." Although the plan was adopted the financial results were not very successful, and locally the Missionary Program grew slowly. During The Civil War The Methodist Church maintained a "Mission in the Army," and records show that the local Churches contributed to the cause. It was not until the organization of The Woman's Missionary Society and the establishment of The Centenary Fund that the Churches of The Fayetteville Circuit took much interest in the Cause of Missions.

The Sunday School, which is the oldest organization within the local Church, has through the years been an asset to the Church in many ways. The Congregation met together once or twice each month for "Preaching," but the Sunday School met each Sunday, except at times during the cold Winter months. Thus the Sunday School served as a means of bringing the people together for a period of worship and study, and it also offered the Local Preachers and Exhorters an opportunity to be of service. The Sunday School has had a vital part in developing Christian leadership for the Church and Community down through the years.

The Methodist Church owes much to the work and dedication of the Lay Preachers, who have contributed much to the growth of Methodism in this area. Local Preachers (now Lay Preachers) and Exhorters (now Lay Speakers) were popular even as early as the Circuit Riders. License to preach or exhort were issued, renewed or revoked at Quarterly Conference. Upon the recommendation of a person deemed to be worthy "by the Society of which he was a member . . . after due inquiry concerning his gifts and graces the Conference granted him the liberty to Exhort" or to "Preach" as the case might be. Local Preachers filled such important offices as Class Leaders, Sunday School Superintendents, and Church Ste-

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wards, and were also available to conduct services in the absence of the Traveling Preacher.

In the early years of the Church the officials set up Church Courts to settle disputes or to punish wayward parishioners. Many an erring Brother, who deviated from the path of rectitude, was called before the Church Conference to give an account of his conduct or to be reckoned with for his non attendance to his duties. It was not unusual for a Church Official to be informed to appear and "show cause why he did not discharge his duty as Steward." The record of the court proceedings was "ordered spread upon the minutes of the Conference," and if the defendant was found guilty of the charge "his name was ordered stricken from the Roll." This practice was continued as late as 1910.

Reflecting the Puritan influence of the era, The Methodist Church adhered to the strict observance of the Sabbath Day. In the minutes of the Third Quarterly Conference held at Brother Alexander McLennon's on July 22, 1848 is found this record: "On motion, Resolved: . . . that Singing Schools taught on the Sabbath Day be discontinued in our Church and that the Preacher in Charge be directed to make it known at his appointments. Resolved, that the foregoing resolution shall not be understood as opposing the license to music."

Although through the years the Clergy lamented the "spiritual indifference," the apparent "lukewarmness" on the part of many who "professed to love the Lord," and concern that "the excitement of the day and times seem to interfere with religious exercises and operations," and that many did not "show their faith by their works;" there dominated a strong spirit of dedication on the part of many, who were faithful in attendance at services and in performing their duties. This idea is expressed by The Reverend H. P. Cole on March 3, 1867 in his report on the State of The Church: "The spiritual condition of the Church at present is not as encouraging as the people of God would desire to see it. Coldness, indifference and inactivity seem to have a great sway over the Church generally, yet not withstanding the cloud of spiritual gloom, which seems to be dark and lowering, there are some indications of the coming of good and prosperity to the Church, and an increased zeal on the part of a goodly number of God's people." It was the spirit of those dedicated people that preserved the Church and kept its organization going even during the darkest days of war and reconstruction.

A generation of people lived and died and a new generation faced the 20th Century and the financial depression that was still prevalent in the South. These people had the marks of a people that had been brought up under great hardships, by parents who had denied themselves for their children and for the Church. The Clergy deplored the lack of educational advantages available and reports from one Pastor at Quarterly Conference showed: "We have good material that is rapidly passing into manhood and womanhood with very little education . . . There seems to be a greater desire to make money and lay it up than to develop the children intellectually, still, some anticipate looking after this matter in the future." The records show that the Pastors preached on the advantages of education and the importance of the Sunday School in training the children, and in a few years it was reported that children were attending the local schools and a number of the young people were enrolled in Church and State Colleges. It was during this time that John Watson Autry, the first young man from the Church to go into the Ministry, graduated from Trinity College

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(now Duke University) and was admitted to North Carolina Conference in 1906.

The financial situation evidently began to improve, for on December 28, 1907 at a Special Session of The Fayetteville Circuit the Board of Trustees was authorized to "negotiate a loan not to exceed Eleven Hundred Dollars to pay bills incurred in building the Parsonage and to secure said loan by Mortgage on the property." The Parsonage was built on the corner of Arsenal Avenue and Broadfoot Avenue in Fayetteville. The first Pastor to live in the new Parsonage was The Reverend V. A. Royal, who reported on November 4, 1908 that: "The attendance at all the Churches is splendid, but there is not much love for the new Parsonage . . . many positively refuse to give anything to pay off the indebtedness, while some have given liberally, the great majority have given nothing."

Paying off the Parsonage debt presented a problem for several years, during which time The Woman's Home Missionary Society was asked for aid. Finally in 1910 the Church at Camp Ground assumed the entire debt on the Circuit Parsonage and the deed for the property was transferred to the Trustees of the Camp Ground Church. There seemed to be a general improvement in the financial situation, for that same year it was reported that the Pastor's salary had been increased to \$1,000.00, and there were only four Churches on the Charge.

During the years that followed the Pastors were encouraged by the good attendance at worship services and the interest taken in the Sunday Schools and education. One Pastor reported: "The Spiritual State of our work is in a healthy condition . . . many have the interest of the Church at heart."

The year 1915 was still known as "the horse and buggy days," and the Church provided a suitable barn and buggy shed at the Parsonage for the Pastor's horse and buggy. At Quarterly Conference on April 10th of that year "Mr. J. A. Monroe and Mr. A. A. McLaurin were elected as a committee to go to the Parsonage and look after the barn and fence and have the same repaired." "The Preacher in Charge was authorized to take a collection for repairs of the barn and fence."

World War I (1914-1918) had a very sobering affect upon the people. The Charge Pastor, The Reverend W. F. Craven, in his report to Quarterly Conference on January 19, 1918 said. "I earnestly solicit prayerful sympathy and support in the New Year's work, for it is probable we are meeting more trying tests of our faith and devotion than has ever been our lot." Later that year Mr. Craven stated: "Seriousness of thought and sense of dependence upon God is perceptible. Increased prayer is evidenced." That same year brought the terrible influenza epidemic, which took the lives of several of the Church's faithful members and affected the attendance at Sunday School and Preaching Services for a long period of time. At Quarterly Conference on June 29, 1918 only three people were present: The Presiding Elder, The Reverend J. T. Gibbs; The Pastor, The Reverend W. F. Craven; and one Steward, Mr. John M. Owen. During the War years the reports showed that the Churches on the Charge contributed to The Red Cross and The War Work, and that the people took an active part in the Red Cross Work, The YMCA, and other patriotic movements.

Notwithstanding the hardships of the War and the severe influenza epidemic, the grandchildren of those courageous people, who built the Church during the Civil War, followed the example of their forefathers and made "some valuable repairs . . . on Camp Ground Church" in the

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year 1918. Thus a unique pattern was set for the building program of the Church.

After this era the people again returned to a more normal way of life. Attendance at Church services was good, The Woman's Missionary Society was active, and The Bright Jewels and The Epworth League were well attended. At the close of the Church year in 1919 the Pastor reported: "There is general rejoicing that our finances were paid and over paid last year. The people are glad that they offered willingly unto the Lord. We gird our strength and press forward into the New Year." That year Camp Ground's part of the Charge Pastor's salary was \$590.00, which was the same as the total amount paid by the whole Circuit (seven Churches) in the year 1888.

In 1921 the new Preacher reported that he had been "very pleasantly received and had received a nice pounding by the Missionary Society at Camp Ground." There is evidence that the Church enjoyed a period of prosperity, that services were well attended, the Sunday School enrollment increased, and regular prayer meetings were held in union with other Churches in the Community.

During this time the envelope system was adopted for raising the Pastor's salary. In December, 1922 the following committee was elected to build a road to the Church: Wm. McK. Monroe, J. M. Owen, C. W. Broadfoot, J. O. Tally, and J. D. Lyttle. The matter of keeping up the Church road became an important item of business, since the automobile had replaced the horse and buggy of earlier years.

In the minutes of a Church Conference (Board Meeting) on September 21, 1926 "the proposition of a new Church building was discussed" for Camp Ground. There were no plans made and the subject was not brought up again, probably because of the depression of the ensuing years.

The work of the Church suffered financially during the years of the depression and there was a degree of pessimism, but for the most part the people made "real sacrifices for the Lord and His Church." Regarding the State of the Church in 1930, The Reverend B. T. Hurley stated: "As the statistical reports will show we had the worst financial report, doubtless, in the history of the Charge. We have no alibi to offer. nor do we acknowledge defeat. We do not find any comfort in the fact that our Charge was not alone in reporting large deficits. We face the future with faith in God and also faith in our Church membership. We have fallen with our faces forward, but we are on our feet again, and by God's help, the enemies of Zion shall never see our backs."

The spirit of optimism among most of the people and the fine leadership of the Clergy kept the Church organizations functioning under very difficult circumstances. The era brought forth many fine leaders in the Church, who were very zealous about the program of work.

The Methodist Church has always stressed self discipline and temperance, particularly regarding the use of alcohol. Members are encouraged to pledge themselves to total abstinence. Frequently Church Conferences take action and voice their opinion regarding the legislation of alcoholic beverages. In the minutes of Quarterly Conference held on March 16, 1931 is found this notation: "Resolution passed, Ordering the Pastor to wire our Representatives in the Legislature that this Conference is opposed to the bill allowing Drug Stores to fill prescription containing whiskey."

In 1939 rural electrification brought an electrical power line close enough to Camp Ground that it was possible for the first electric lights to

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be installed. The old gas lighting system, which years before had replaced the original oil lamps, was taken out, and the people were grateful that they were able to enjoy one of the wonderful inventions of the new age. Night services were then better attended and became more popular as time passed.

That same year, during the Pastorate of The Reverend J. C. Williams, the Church had its first Ingathering or Harvest Day, which was initiated to strengthen the Church finances. The people brought farm produce, needle work, and homemade cakes and pastries, which were sold at auction. A big barbecue supper was served, and it was a time of fellowship, as well as a financial gain for the Church. The Harvest Day has been continued down to the present time, however the sale is no longer a feature of the event.

In 1941 the people, who had rejoiced in 1918 that the "war to end all wars" was over, again found themselves involved in a World conflict that lasted for four years. Many of the young men of Camp Ground spent several years in the Armed Forces defending the United States and the rights of democracy. The people at home responded to the call to patriotism and participated in Red Cross Work, the USO, and Civil Defense Programs. They found themselves limited by the rationing system, which controlled the purchase of almost all essential items. The shortage of gasoline affected Church attendance, but the spiritual state of the Church was good. The Reverend H. R. Ashmore, Charge Pastor, reported: "There is a general feeling that what the Church has to offer in these trying times is greatly and urgently needed. While we have many reminders of tragic and chaotic world conditions . . . our work has continued with promise of better days to come. The faithful have never been more faithful . . . We know that Christ in human hearts is the one hope."

The expansion of Fort Bragg and the steady growth of the City of Fayetteville during the War and the years following greatly changed the local situation and presented a new opportunity to Camp Ground. Once the Church that had reached out to other Countries of the World in an effort to share in the Missionary program of The Methodist Church, now found itself a Mission center. In just a few years thousands of people of every race, color, and creed were brought within the reach of the Church.

Even when the war was at its height, the people of the Church felt the need for more space, especially for fellowship meetings. There was a shortage of building materials, but the members exhausted every resource available and built Bundy Hut. The building was dedicated on November 4, 1945 by the Pastor, The Reverend T. J. Whitehead, and a beloved former Pastor, The Reverend J. D. Bundy, for whom the building was named.

In 1947 the old parsonage, which during the years had been twice deeded to Camp Ground Church, was sold and the Churches on the Charge built a new Parsonage on Pugh Street. The Reverend Russell S. Harrison was the first Pastor to live in the new home.

During the years that followed the War, the membership at Camp Ground grew steadily, consequently the Church Sanctuary and Bundy Hut could no longer take care of the Sunday School. In order to provide for the needs of the large Congregation, a fine ten-room Educational Building was erected in 1952, during the Pastorate of The Reverend James A. Auman. On February 7, 1954 the building was dedicated.

Soon the people of Camp Ground realized that in order to minister to the needs of the Congregation and the surrounding Community, that the

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services of a full-time Pastor were needed. In 1954 the Church sold its interest in the Parsonage on Pugh Street to the other Churches on the Charge and built a home for Camp Ground's Pastor on Cliffdale Road. When Conference met in October of that year, The Reverend James A. Auman, who had served as Charge Pastor for three years, returned to Camp Ground as its first full-time Pastor.

During the Pastorate of The Reverend Robert E. Walston, the indebtedness was paid off and the Parsonage was dedicated on May 17, 1959.

Stewardship has been emphasized during the past decade, and the Pledge System has been adopted as a means of supporting the Church Budget. In 1960 under the direction of The North Carolina Methodist Conference, the first Conference-wide Every Member Canvass was held at Camp Ground, with very favorable results. Since that time the Every Member Canvass has been promoted annually by the Commission on Stewardship and Finance.

In 1960 Camp Ground Church received special recognition, when its Pastor, The Reverend Robert E. Walston, was elected a delegate to represent North Carolina Conference at The General Conference of The Methodist Church in Denver, Colorado, an honor which is rarely given a Pastor of a rural Church.

The Reverend M. W. Maness, is now serving his third year as Pastor of Camp Ground Church, which now has a membership larger than the total membership of the whole Circuit a Century ago.

The Century that has passed has brought about many changes, but the spiritual needs of the people are the same, and the Church at Camp Ground still stands today, just as it did a Century ago, to offer to the world Christ, who is the same, yesterday, today, and forever.



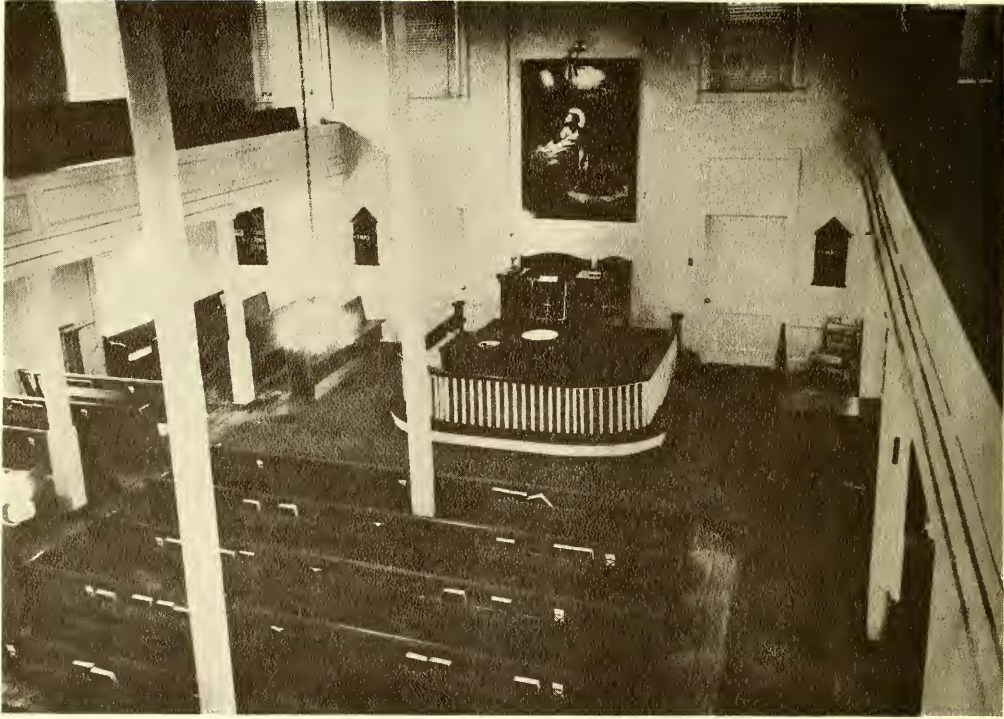
“How firm a foundation,
Ye Saints of the Lord,
Is laid for your faith . . .”

should be challenging words to the 1962 members of Camp Ground. Great was the faith of those courageous men and women, who planted the seeds of Methodism in 71st Community, and we are persuaded that that same faith that dwelt in them dwells in the 1962 members of Camp Ground also.

Into the building of this foundation went toil and sweat and tears—yes, sacrifice—that the present day Christians might inherit, not just a building, or an organization, but a faith by which we can live, and on which we can build for the future. We are in debt to a generation of people, whose names were never recorded, who more than a Century ago built the first Church that stood here and left here an indelible impression. We can only give God the praise for them and for all those who followed them, who have made so great a contribution to our heritage.

Such a foundation as the one on which Camp Ground is built is strong enough for a great Church for tomorrow. Let us of this generation show our gratitude to God by leaving here not only a beautiful place of worship, but a Church so strong spiritually that the generations that follow us will know that we have been “found faithful.”

Sanctuary



This is substantially the same view of Camp Ground that members saw a hundred years ago. Some changes were made about the chancel when the Educational Building was constructed to allow a door on each side of the Altar to open into the Educational Building. Many of our members will remember when a large coal and wood stove stood in front of the chancel.

The gallery over the main auditorium was originally built to accommodate Negro slaves, who attended the Worship services. At that time the entrance to the gallery was by a door on the East and West sides of the building, but later these doors were replaced by windows and an inside entrance was provided to the balcony.

The Pulpit was handmade by Mr. Ruffin Vaughn, brother of Mr. Christopher Vaughn, one of the founders and builders of Camp Ground.

The floors and pews, all handmade, are of long leaf heart pine. The exquisite workmanship in the furniture and interior paneling of the Sanctuary denotes the love and sacrifice that went into the building of this ancient edifice.

After 100 Years



The exact date of the completion of Camp Ground Church is a bit uncertain, probably because of the Civil War, which started in 1861. In the minutes of the First Quarterly Conference held on February 26, 1859, we find this notation: "E. L. Hobbs, J. Buie, and T. I. Owen were appointed a committee to superintend the building of a Church at Beaver Creek Camp Ground". Records of 1860 still referred to the meeting place as Beaver Creek Camp Ground, but about 1861 the place is referred to as Camp Ground Church.

The large white two-story building designed along the plain straight lines of Colonial architecture, which always featured the slave gallery in church buildings, is constructed of long leaf heart pine and sets on a foundation of stout heart pine sills, 10" x 12", all hand hewed. A close inspection of the materials used in the structure will reveal the marks of hand drawn tools and in many places wooden pegs and handmade nails. The foundation is still in excellent condition.

The building of the Sanctuary at Camp Ground during the Civil War marked the beginning of a very unusual building program for the Church. During World War I, at the Quarterly Conference on January 19, 1918, the Pastor reported that "some valuable repairs were made on Camp Ground Church building". Bundy Hut was constructed during World War II, and the Educational Building was built just about the height of the "Korean Conflict". These facts indicate that when the world is in conflict and confusion, the people at Camp Ground turn to the Church and the Spiritual refuge that it offers, for they know "that though the wrong seems oft so strong, God is the Ruler yet".

Our Church In The Community

Located a short distance off of Highway No. 59 on a once dead-end dirt road stands Camp Ground Methodist Church, a monument to Methodism in 71st. Community. The building itself tells its history and bespeaks of the Old South in the years before the Civil War. The large white two-story frame building, which features the old slave gallery, stands just as it was completed a century ago. The absence of the belfry and steeple, which are typical of this particular type of church architecture, indicates the struggle and the sacrifice that went into the building of this ancient edifice. Planned and even under construction when the war began, the building was slowly completed during the darkest days of our nation's history by men of stalwart faith, who knew that God was still the ruler of His great universe.

Once the church stood in the center of a large rural farming district, a distance of several miles from Fayetteville, then a small town. Today the city limits almost embrace the church itself, and numerous villages, shopping centers, and trailer courts surround it. Camp Ground now ministers not only to farmers but to people in almost every profession known, as well as to the hundreds of young men and women from near by Fort Bragg, who have come into the fellowship of the church. Today an answer to the roll call of members can be heard around the world.

The old church has survived the establishment of five new Methodist Churches within its bounds and has given of its members to these churches and to the nearby city churches. It stands today not only to give spiritual nourishment to its hundreds of faithful members, but it stands as a Mission Post to all nations, as its members go into all parts of the world and bear a personal witness wherever they go. Camp Ground today, deeply rooted in christian heritage, looks to a future of usefulness in the Kingdom of God.

History of Music

Like the founders of Methodism, John and Charles Wesley, whose songs of praise caused the first members of the sect to be known as "Singing Methodist", the people of Camp Ground Methodist Church have always been interested in church music and hymn singing.

In the worship services in the early years of the church, the minister, having the only hymn book, read a line of a chosen hymn. The minister or song leader then lead the congregation in singing the line in response. This process was repeated throughout the entire hymn. Years later when hymn books were purchased, the minister read an entire stanza of the hymn before the congregation responded. This idea was used to stress the importance of the message of the hymn. Some of the old favorites, "Amazing Grace", "The Church's One Foundation", and "All Hail The Power of Jesus' Name" are still favorite hymns today.

One of the highlights of the worship services in the old days was the beautiful harmony of the untrained voices of the Negroes, who filled the back center of the gallery. It was reported that during the Summer Revivals the crescendos could be heard a mile away. Some of those remembered were Julia McKay, Charlotte McNeill, Maria Baker, Nancy Blackman, Caroline McPherson and her brother, Jim. Their song leader was Frank Thomas. Jim McPherson served Camp Ground as its first Sexton.

About 1890 a pedal organ was purchased, which proved to be a great asset to the church music. Some of the first organists were: Fannie Ward, Mayme Owen, Mittie Buie, Mamie Vaughn, Fannie Harris, Lizzie Wagner, Mrs. John H. McIlwinen, Beatrice Raynor, and Myrtle McKethan. If one had walked into a Sunday School worship service in the year 1913, they might have heard the congregation singing with Daniel F. Tally, Sr. at the organ. The same pedal organ, with minor repairs, was used until about 1928, when the first piano was used at Camp Ground.

The church always stressed the importance of good church music and through the years sought means to improve it. In 1913 a singing school was held, under the direction of a man remembered only as Mr. Petty. This school was attended by not only members of the church but by friends in the community also. Dr. J. H. Judd, a faithful member of Hay Street Methodist Church, made a great contribution to the music of Camp Ground and served as the church's first song leader.

In 1951 the church purchased a Hammond electronic organ, which has added much to the beauty of the church music and is still used today for the glory of God. Bertha McKethan and Ava Ray Owen (Mrs. Arnold Monroe) were among the first organists.

As the church grew and the Sunday School expanded, music became an important part of every worship service and organization, and pianos have become a part of the necessary equipment in all departments.

Today the church has a trained choir composed of twenty members, which is under the direction of Thomas F. McFadyen, organist and choir director.

MEMBERS OF THE CHOIR

Thomas F. McFadyen—Director

Sopranos

Mrs. N. C. Blanton
Mrs. W. J. Bullard
Miss Betty Ruth Maness
Mrs. M. W. Maness
Miss Cornelia Norris
Miss Katie Owen
Mrs. Seavy Owen
Mrs. Duke Thompson

*Associate Member, U. S. Army

Altos

Miss Bertha McKethan
Mrs. Billy V. Odom
Miss Margaret Raynor
Mrs. Roland Spears
Mrs. John T. Thomason

Tenors

*Reginald Denny
*James Nierhake
William H. Owen, III
*Donald R. Sherry
Roland Spears

Basses

Carlis Edge
R. L. Jackson
Arnold Monroe



Educational Building



This handsome ten-room structure, built of fine brick and steel, joins our historic Sanctuary. The building was completed in August, 1952, during the Pastorate of The Reverend James A. Auman, and on Sunday, February 7, 1954 exactly two years from the date the ground was broken for the building, the members of the congregation laid \$3,200.00 on the altar to make the final payment on the project.

History of Camp Ground Sunday School

The establishment of the first Sunday School in Gloucester, England in 1780 and the establishment of The Methodist Church at the Christmas Conference in Baltimore in 1784 brought into existence two organizations that just naturally grew together. The Sunday School movement spread to The United States early in the 19th. Century, and the earliest records of that period reveal that Sunday Schools were held in the Methodist Churches.

In the minutes of the Third Quarterly Conference for Rockfish Circuit held at Camp Ground on September 20, 1841, the Pastor reported that there was one Sunday School Class and that "the Sabbath School was operating in a healthy condition".

Several members from Camp Ground were present at the Fourth Quarterly Conference for Cumberland Circuit held at Providence Church in November, 1848, when it was reported that "three Sabbath Schools were in operation on the Circuit". It is believed that one of the schools referred to was at Camp Ground.

When Quarterly Conference met at Saint Andrews Church on July 8, 1862, Mr. E. L. Hobbs and Mr. T. I. Owen were elected Superintendents for the Sabbath School at Camp Ground. This is the first record found regarding Sunday School Superintendents. These men were followed by:

(List may be incomplete. Records from 1889-1903 not available)

Mr. Archie Buie	Mr. Patrick Monroe	Mr. John Alex Graham
Mr. N. A. Graham	Mr. Neill P. Clark	Mr. John Wesley Johnson

On March 23, 1867 Camp Ground Sunday School was reported as having "one Superintendent, six teachers, an enrollment of thirty-five scholars, and a library of eighty volumes, besides catechisms and other primary books".

At Quarterly Conference on January 18, 1868, The Reverend George C. Bynum, Charge Pastor, reported "there are no Sunday Schools in operation on the Circuit at present on account of the Winter and the exposure to which the teachers and the scholars would be subjected" and then gave a very eloquent lecture on the importance of the Sunday School, in which he stated, "There is nothing more calculated to increase and build up the interest of our Church than Sabbath Schools. As the older members of our Church become old and infirm and in the order of nature and Providence pass away to the Spirit Land, their places must be filled by the rising generations . . . as parents love the Church and her interest, and as they love the cause of God, and as they love the souls of their children and all the youth of our land, they should endeavor to promote and build up Sunday Schools . . . The mind when young and tender receives easily and more readily moral and religious instructions . . . Impressions made in childhood endure to manhood and old age . . . It is at the Sabbath School that the young . . . trained and educated in the doctrines of our Holy Christianity are better fitted for usefulness and happiness".

The financial conditions under which the people of the South labored during the Civil War, The Reconstruction Period, and The Cleveland Panic were naturally reflected in the progress made in the churches. Since

Camp Ground was completed during the war, no provision was made for heating the building during the long cold Winter months, thus it was necessary for the Sabbath Schools to be suspended during the Winter. Such circumstances made it difficult to operate a very successful Sabbath School, consequently the reports at Quarterly Conference were not always favorable. The Pastor's report sometimes read: "well conducted", "in tolerable condition", "is flourishing", "is not all that the people of God would desire", or in cold weather, "closed for the Winter", or as one kind Pastor reported, "is resting".

After the turn of the Century the Clergy lamented the lack of educational advantages available and the lack of interest in the Sunday Schools, and began preaching on education and the importance of the Sunday School in training the young people and children. In 1908 the Charge Pastor's report at Quarterly Conference read:

"Interest in Sunday Schools seems to be waning over the Circuit", "it is hard to get Superintendents who will take much interest in the work", "Camp Ground has no School but needs one badly". That same year Mr. N. K. Graham was elected Superintendent at Camp Ground and continued to serve in that capacity until 1925. A new interest was taken in the Sunday School work. Children's Day Programs were held each year, the School was kept open during the Winter months, and the first Adult Bible Class was organized in 1914.

The organization of the Epworth League in 1921 had a very favorable influence on the Sunday School. The enrollment increased to eighty scholars, with seven officers and teachers, the largest enrollment recorded in the eighty years of the Sunday School at Camp Ground. It was during this time that Mr. John Wesley Parsons was teacher of the Men's Bible Class, a position that he held for twenty-six years.

Mr. Wm. Haigh Owen served as Sunday School Superintendent from 1925-1932. During this period the Sunday School continued to grow and was organized into three divisions: Children's, Young People's, and Adults, with eight classes.

In 1932 Mr. George Henry Tally, Sr. was elected Superintendent and served until his retirement in 1950. The records indicate that the Sunday School grew steadily, was operated in a satisfactory manner, and showed continuous improvement during this time, with a number of faithful teachers and workers. While Mr. Tally was Superintendent, Mrs. Wm. Haigh Owen began teaching in the Youth Division and continued as teacher of the same class for twenty-two years.

Mr. Carlis J. Edge, the Present Sunday School Superintendent, was elected at the Fourth Quarterly Conference in 1950. Mr. Edge recently reported that the School now has an enrollment of three hundred and twenty pupils, twenty-four officers and teachers, fifteen classes, and has an average attendance of one hundred and eighty. The School operates according to the plans set up by the Board of Christian Education of The North Carolina Methodist Conference, and the officers and teachers attend the Leadership Schools provided by the Conference. The local Board of Christian Education is alert to every opportunity to improve the School and to provide adequate christian education for all its members, and is looking forward to the time when every member of the Church will be enrolled in a Sunday School Class and enjoy the fellowship of studying God's Word.

Our First Parsonage



This dwelling (located on the corner of Arsenal and Broadfoot Avenues) served as the Parsonage for the churches of The Fayetteville Circuit from about 1906-1947. The churches on the Circuit during that time were: Camp Ground, Salem Church in Eastover, Cumberland Church in Cumberland Mills, and St. Andrews on the Raleigh Road.

The first occupant of this Parsonage was The Reverend V. A. Royall and his family. The house was originally a one-story building, but later between 1914 and 1919 it was renovated and a second story was added. Old records indicate that a horse barn and buggy shelter were back of the house and that the back yard was enclosed with a high paling fence.

In 1947 this home was sold and the churches on the circuit built a new parsonage on Pugh Street. In 1955, when Camp Ground became a one-point charge, the Pastor, The Reverend James A. Auman, and his family moved into the church's new parsonage on Cliffdale Road.

Our Pastors Home



Our present parsonage was built in 1955 and dedicated on May 17, 1959. This attractive home containing three bedrooms, living room, dining room, kitchen, utility room, and a spacious study, is located on Cliffdale Road, a little more than a mile from Camp Ground Church.

The Parsonage is the home of our Pastor, The Reverend M. W. Maness,, Mrs. Maness, and their two daughters, Betty Ruth and Anne.

History of Societies for Women at Camp Ground

Ever since Paul found Lydia and a group of women holding prayer services beside a river in Philippi, women have been found taking an active part in the work of the Christian Church. Often an organization grew from a small sewing bee or quilting party, where the conversation naturally turned to the work of the Church. Women found that meeting together to sew, or knit, or quilt presented an excellent opportunity for prayer meetings. Soon programs were planned and projects undertaken.

It is believed that such was the case of Camp Ground, and that women met to discuss the work of the church long before the meetings were recorded. The first record of a woman's society at Camp Ground was made in the minutes of The Fourth Quarterly Conference held at Beaver Creek Church on September 30, 1885, when the Charge Pastor, The Reverend F. L. Townsend, reported that there was "one Missionary Society at work at Camp Ground".

The next time a reference was made to a society for women was in the minutes of a Church Conference (or Board Meeting) held at Camp Ground on September 16, 1906. "The matter of balance due on painting Church was taken up and agreed that the ladies raise \$25.00 of the \$65.00 behind and the balance \$40.00 be raised by a pro rata assessment of the male members of 30c on the dollar of his regular Preacher assessment." The organization was then known as The Ladies' Aid Society with the following officers and members:

Miss Alice McQueen	—President
Miss Mary McK. Vaughn	—Vice-President
Miss Cattie Owen	—Treasurer

Mrs. Mary Mac Bacot	Mrs. Wm. McK. Monroe
Miss Mittie Buie	Miss Bettie Smith
Miss Tarrie Buie	Miss Mary Ann Taylor
Mrs. Effie Luther	Miss Sarah Margaret Taylor
Mrs. J. F. McArthur	Miss Georganna Vaughn

Some years later the name of the organization was changed again to The Woman's Missionary Society and operated under that name until 1940. On September 20, 1940 at a meeting held at the home of Mrs. Milton Pearson, with Miss Luetishie Pittman as co-hostess, the society was re-organized, and the name was changed to The Woman's Society of Christian

Service. Miss Fannie Clark was elected the first President, and the following charter members recorded:

Mrs. Jay Barefoot	Mrs. D. W. McArthur	Mrs. Frank Raynor
Mrs. Lattie Blanton	Mrs. W. J. McKethan	Mrs. G. H. Tally
Mrs. Eula Brown	Mrs. J. Malloy Owen, Jr.	Mrs. J. O. Tally
Miss Fannie Clark	Mrs. W. C. Parsons	Mrs. Georganna Vaughn
Mrs. William Clark	Mrs. Milton Pearson	Mrs. J. C. Williams
Mrs. John Alex Graham	Mrs. Luetishie Pittman	

In the Fall of 1941, under the direction of the Pastor's wife, Mrs. H. R. Ashmore, The Wesleyan Service Guild was organized for the purpose of providing a special place of service for the "gainfully employed women in the Church". The first meeting of the organization met at the home of Miss Bertha McKethan, and the following Officers and Charter Members were present:

Miss Bertha McKethan	—President
Mrs. W. C. Parsons	—Vice-President
Mrs. Paul McArthur	—Secretary & Treasurer
Mrs. W. L. Adams	Mrs. Howard Cain
Mrs. H. R. Ashmore	Mrs. Marshall Cain
Mrs. Louise McK. Beck	Mrs. Wm. M. Clark
Mrs. Clyde Bowen	Mrs. Thornton Spears
Mrs. Jennings Bullard	Miss Elizabeth Tally

The Woman's Society of Christian Service and The Wesleyan Service Guild are an integral part of the work of the Church. The Woman's Society of Christian Service, now composed of six circles, and The Wesleyan Service Guild have a total membership of approximately one hundred. Through the years they have participated in many worth-while and enlightening projects. Many of the ladies have taken places of leadership in the Church School, Youth Program, and The Scout Work. The organizations have sponsored church-wide study courses on both Home and Foreign Missions and have made a great contribution to The Methodist College and other Church supported institutions. The congregation is indebted to the women for keeping the Parsonage and Bundy Hut attractively furnished and decorated, for serving fellowship suppers, and also for maintaining a nursery for small children during Morning Worship each Sunday. As the members of these organizations minister to the sick, the shut-ins, and the needy in the Church and the Community, they prove in many ways that they are worthy of the names they bear: THE WOMAN'S SOCIETY OF CHRISTIAN SERVICE and THE WESLEYAN SERVICE GUILD.

History of Organizations For Children

In 1910 during the Pastorate of The Reverend G. B. Starling, The Bright Jewels, a missionary society for children, was organized at Camp Ground, with Miss Bettie Smith, Mrs. Emma Hunter, and Mrs. Katie S. Owen as leaders. The purpose of the organization was not only to provide church-centered recreation but to instruct the children in the missionary program of the church and to teach them to share with others the gifts of Christ's love.

To cultivate interest in giving to missions, each child was given a "Mite Box", into which they put their pennies, nickels, and dimes. Some of the children were very enthusiastic about their giving and worked on special projects to raise money. One little girl raised a brood of chickens, sold them, and put the proceeds (\$16.00) in her "Mite Box".

Some of the outstanding leaders of the Bright Jewels were: Mrs. Vance Blanton, Mrs. W. F. Craven, Mrs. J. Malloy Owen, Jr., and Mrs. J. O. Tally. Mrs. Katie S Owen, one of the founders of the organization, continued in a place of leadership for fifteen years.

In 1939 The Bright Jewels organization was disbanded, and Mrs. W. C. Parsons, Superintendent of The Children's Division, organized an Additional Session of the Church School and named it The Sunshine Club. In 1950 through the efforts of Mrs. John Ray Owen, one of the faithful workers in this group, The Sunshine Club gave the Church a silver urn, which is still used on the Altar and has greatly enhanced the beauty of the flowers placed there. Since the flowers from the Altar are always carried to the sick or shut-in members, the Sunshine Club has in an indirect way contributed to the happiness of many of our Church people.

Many of the 1962 leaders in the Church were once members of The Bright Jewels or The Sunshine Club. One Son of Camp Ground, The Reverend J. Malloy Owen, III, Pastor of Horne Memorial Methodist Church, Clayton, N. C., recently made this statement: "Camp Ground did indeed have an important part in my training, for which I am deeply grateful. From the Bright Jewels and Sunday School of earliest years . . . from the earliest sermons I ever recall hearing on Sunday morning . . . and the fellowship of worship . . . God has richly and permanently blessed my life".

Such has been the testimony of many who had the privilege of being a member of The Bright Jewels or The Sunshine Club at Camp Ground. The work that began with these organizations is now concentrated in the program of work for The Children's Division of the Sunday School, which is designed to—

"Train up a child in the way he should go,

And even when he is old he will not depart from it".

(Prov. 22:6)

History of Young People's Work at Camp Ground

In 1917 Mrs. W. F. Craven, wife of the Pastor, was instrumental in organizing the first Young People's Society at Camp Ground, which laid the foundation for young people's work in the Church. The first leader of this organization was Mrs. W. McK. Monroe, who did outstanding work in promoting fellowship among the younger members of the Church. The group met once each month in the home of the leader for a program on Missions and a social hour.

In 1921, during the Pastorate of The Reverend W. L. Maness, The Epworth League was organized with thirty members. This organization was designed for the entire family, and through its program and activities greatly strengthened the fellowship of the whole Church. The League met each Sunday night for a program and once each month for a social gathering. Some of the most popular entertainments were fish fries or wiener roasts held at the old spring in the woods behind the Church. Some of the Sunday night meetings were held under very difficult circumstances. It was not unusual for the lights, which were then Gas, to go out right in the middle of the program and have to be pumped up, or the fire in the old stove to have to be rebuilt before the program was over. Often the hymns sung at these meetings depended on the ones that the organist knew how to play. In spite of all the obstacles, the League grew until the membership reached ninety. The organization, not only had regular Sunday night meetings, but it also participated in a community program, which featured exchange programs with the young people's organizations in the other local Churches. Some of the outstanding leaders and faithful workers in the Epworth League were:

Mr. and Mrs. Vance Blanton
Mr. and Mrs. John Alex Graham
Mr. and Mrs. J. D. Lyttle
Miss Blanche Martin (Mrs. Blanche Maynor)
Miss Mary McIlwinen (Mrs. John K. Hubbard)
Miss Bertha McKethan
Miss Marvel McKethan (Mrs. Murphy McFadyen)
Mr. and Mrs. W. J. McKethan
Mrs. W. C. Parsons
Mr. and Mrs. Henry Tally

In 1940 the young people in the Church were re-organized, and the name of the organization was changed to The Methodist Youth Fellowship. This organization, under the direction of the North Carolina Methodist Conference, provides a program of study and fellowship for a large group of young people, and today it is a very worth-while medium through which many young people are prepared for places of usefulness in the Church. The Youth Program of the Methodist Church is designed to help the young people "increase in wisdom and stature, and in favor with God and man."

Bundy Hut



Bundy Hut, built in 1943 and dedicated on November 4, 1945, was named for a beloved former Pastor, The Reverend J. D. Bundy, who served as Charge Pastor of The Fayetteville Circuit from 1891-1894. It was Mr. Bundy's first Pastorate, and it is significant that he preached his first sermon at Camp Ground and many years later, after his retirement, he preached his last sermon at Camp Ground.

The Hut is used for Sunday School Classes, fellowship suppers, church conferences, and scout meetings.

History of Methodist Men

The Methodist Men's Club at Camp Ground, organized in 1951 during the pastorate of the Reverend James A. Auman, is designed to provide fellowship for the men of the Church and to promote worth-while projects in the Church.

Although the club is one of the smallest units of fellowship in the Church, it has initiated and been the nucleus of many projects and activities that have been beneficial to the whole Church and community.

Some of the projects undertaken by the Club are:

Assisting Church officials in promoting better Church financing.

Erection of a Church sign at the entrance.

Improvement of the Church grounds.

Improvement of the road to the Church.

Participation in the Every Member Canvass Program .

Promoting subscriptions to the N. C. Christian Advocate.

Providing help for needy families.

Raising funds for Educational Building and other church causes.

Sponsoring Benefit Suppers.

Sponsoring Church-wide Visitation Programs.

Sponsoring the local Scouting Program.

Sponsoring the sale of, and encouraging the use of, DISCIPLINE OF
THE METHODIST CHURCH.

Since its organization the Club has been under the leadership of the following men, who have served as Club Presidents:

Wade T. Fowler

R. L. Jackson

C. E. Jones

Albert B. Parsons

Elbert Fisher

J. Paul Grooms

Arnold Monroe

The Scouting Program At Camp Ground

One of the first projects, and probably the most worth-while, of The Methodist Men's Club at Camp Ground was the sponsoring of the Scouting Program for the boys of Camp Ground Church and Community. Scout work and organized activities began in the early 1950s, but it was not until 1956 that Charters were granted. The first Scout Master for Boy Scout Troop 748, with six Scouts on the Charter, was Mr. O. D. Norton. Mr. J. Paul Grooms was the first Cub Master for Cub Scout Pack 748, with eight Cub Scouts on the Charter. In May 1962 Explorer Scout Post 748 was chartered, with Mr. Arthur Tate as Scout Master. The Post was chartered with eight boys, but it has since increased to twelve.

Some of the men and women who have made a great contribution to the Scouting Program are:

Mr. O. D. Norton	Mrs. Mary Casey	Mr. J. Paul Grooms
Sgt. Ira Lewis	Mrs. Codgill	Mr. M. E. Mullis
Mr. Claude McArthur	Mrs. J. Paul Grooms	Mr. N. C. Blanton
Mr. R. L. Jackson	Mrs. Roland Spears	Mr. Carl Harrell
Mr. Paul McArthur	Mrs. N. C. Blanton	Mr. O. L. Montgomery
Mr. Willie Green	Mrs. Hazel J. Harrell	Sgt. P. S. Baker
Mr. Elbert Fisher	Mrs. Billy V. Odom	Sgt. Louis Radoswich
Mr. Junior Yount	Mrs. Peter Slack	Mr. Ronald O. Halverson
Mr. C. E. Jones	Mrs. O. L. Montgomery	Mr. Allen Brown

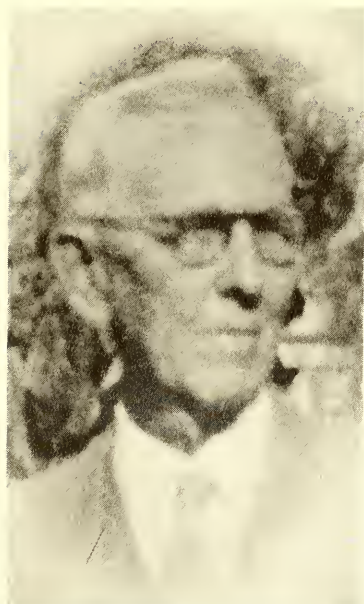
The present Scout Masters Are:

Explorer Scouts	—Mr. Arthur Tate
Boy Scouts	—Mr. Elbert Fisher
Cub Scouts	—Mr. Ronald O. Halverson

The boys in these Scout troops have done outstanding work and have won many blue ribbons and awards. The Boy Scout Troop won the highest award for the most advanced troop in the Cumberland District in 1959-1960 and has one Scout, Herbert Roberts, to advance to the rank of Eagle Scout.

Those who have sponsored the Scouting Program and those who have worked so faithfully with the boys have the privilege of being a part of a great organization that is working to build character and develop good citizens for our Country and for the Kingdom of God.

Sons of Camp Ground In The Ministry



John Watson Autry

John Watson Autry (May 28, 1872—November 18, 1944), son of David B. and Christian Autry, joined Camp Ground Methodist Church by letter of transfer, along with his parents, in 1898. Mr. Autry's father was a beloved Lay Leader of The Fayetteville Circuit and had a great influence on his son, who as a very young man made the decision to enter the ministry. Mr. Autry was educated in the local schools and graduated from Trinity College (now Duke University) in 1906. That same year he was admitted to The North Carolina Conference and had thirty very active years in the ministry, during which time he held fourteen Pastorates in the Durham, Fayetteville, Burlington, Rocky Mount, New Bern, and Elizabeth City Districts. After his retirement in 1936, Mr. Autry lived in Fayetteville, where his Widow and two sons now make their homes.

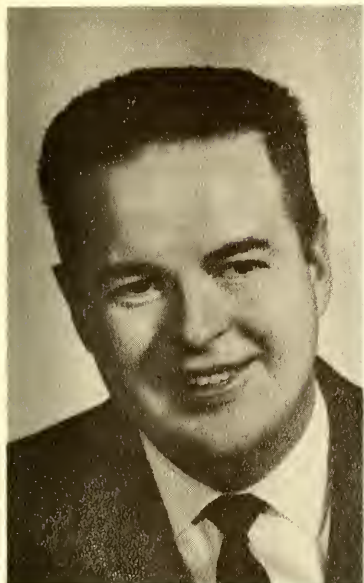


John Henry Parrish, son of the late Mr. and Mrs. J. Parrish, grew up in the 71st Community and attended Camp Ground Methodist Church. It was at Camp Ground in 1920, as a young man that he was converted and accepted Christ as his Saviour and shortly afterwards was called into the Ministry. To prepare himself to answer that Call he went to Greenville, S. C. and attended Holmes Bible College, a school founded by a Presbyterian Minister. Later he studied at Emory University, Atlanta, Georgia and Duke Divinity School. For a number of years Mr. Parrish did Evangelistic work and has held Pastorates at Mt. Gilead, Siler City, Robbins, and Rowland. He is now Pastor of the Grace-Longhurst Charge in Roxboro, N. C.



John Henry Parrish

Sons of Camp Ground In The Ministry



J. Malloy Owen, III

John Malloy Owen, III, born February 4, 1927, son of Ellen Lamb and John Malloy Owen, Jr., joined Camp Ground Methodist Church at the age of six. Like his parents and grandparents, he continued to be active in the Church until graduation from Fayetteville High School in 1945. He served one year in the Navy. He is a graduate of Davidson College (1950) and Duke University Divinity School (1953), holding the B. S. and the B. D. degrees. He was State President of The Methodist Student Movement while in college and was the first Editor of The Divinity School Annual. For six years he was Pastor of St. James Church in Greenville, N. C., a new congregation which grew from 200 to 500 members during that period. He founded and directs "The Circuit Rider" Telecast, seen on WRAL-TV, Raleigh, Channel 5, Sunday afternoons, now in its eighth year on television. He has been Pastor of Horne Memorial Church in Clayton, N. C. since 1959. He is married to the former Vivian Patricia Smith of Greenville and they have one daughter, Patricia, age 2.



REV. H. B. JOHNSON

Pastor of Wesley Memorial Methodist Church, Raleigh, N. C.
Admitted to North Carolina Conference in Durham, in 1953



J. David Jones, a former member of Camp Ground Methodist Church, was teacher of the Young Men's Bible Class and was very active as a lay speaker. In June, 1957 he was licensed to preach, and that same year before accepting an appointment he entered Louisburg College. He graduated from Louisburg in 1960, completed the course of study at the Approved Pastor's School at Duke University in 1961, and graduated from Pembroke State College in the Summer of 1962. He will receive a B. A. Degree in History from Pembroke in the Spring of 1963. At the meeting of North Carolina Conference in Kinston, in June 1962, he was ordained a Deacon. Mr. Jones served the Faymont Church (now Asbury) in Fayetteville as Pastor for three years and is now Pastor of Trinity Methodist Church in Rockingham, N. C.



J. David Jones

Pastors of Camp Ground Methodist Church

1841 - 1962

1841	I. P. Kestin	1889-1890	H. M. Jackson
1842-1843	C. McLeod	1891-1894	J. D. Bundy
1844	Alexander McLennon	1895-1896	W. H. Whitaker
1845	David W. Seale	1897-1898	L. M. Chaffin
1847-1848	Soloman W. Daves	1899-1900	W. H. Townsend
1849	S. Jones, W. B. Currie	1901-1902	H. G. Stamey
1850	Abner Irvin	1902-1903-	E. C. Sell
1851	C. P. Jones	1903	E. R. Welch
1852-1853	John W. Tinnen	1903-1904	C. A. Jones
1854	David Culbreth	1905-1907	V. A. Royall
1855	J. L. Newby	1908-1909	A. L. Ormond
1856	Marble N. Taylor	1910-1913	G. B. Starling
1858	George N. Wyche	1914-1915	L. M. Chaffin
1860-1861	Joseph C. Thomas	1916-1919	W. F. Craven
1862	Calvin Plyler	1920	R. F. Taylor
1863	John W. Tinnin	1921-1924	W. L. Maness
1864-1865	C. W. King	1925-1928	J. C. Humble
1866	H. P. Cole	1929-1930	B. T. Hurley
1867	George C. Bynum	1931	D. A. Clarke
1868	H. P. Cole	1932-1935	P. D. Woodall
1869-1870	Hiram P. Cole	1936-1939	J. C. Williams
1871-1872	R. F. Bumpass	1940	E. G. Overton
1873-1874	W. S. Chaffin	1941-1943	H. R. Ashmore
1875-1876	I. W. Avent	1944-1946	T. J. Whitehead
1877	F. A. Bishop	1947-1949	R. S. Harrison
1878	G. W. Hardison	1950	B. F. Meacham
1879-1882	C. M. Gentry	1951-1956	Jame A. Auman
1883-1884	F. L. Townsend	1956-1960	R. E. Waltson
1885-1886	W. S. Hales	1960	M. W. Maness
1887-1888	J. A. Hornaday		

Church Roll

Adams, William Lewis
 Adams, Margaret Graham
 Adams, Lessie Octavio
 Adams, Flora Margaret
 Adams, Bobby
 Ames, Elgie McCallum
 Ames, George Marshall
 Ames, Robert Austin
 Austin, Mrs. Alma M.
 Austin, John Charles
 Austin, Susan Rebecca
 Averitt, Maggie Bristow
 Averitt, Armelio Elizabeth
 Bacot, Buie
 Bacot, Morie
 Bennett, Mary McDonald
 Black, Lucille Grooms
 Blanton, Lattie Cameron
 Blanton, Samuel
 Blanton, James
 Blanton, Helen Norris
 Blanton, James David
 Blanton, Vance Andrew
 Blanton, Ronnie Larry
 Blanton, Celie Marie
 Blanton, Nathan C.
 Blanton, Evelyn Fritz
 Blanton, Michael Harley
 Blanton, David Kenyon
 Blanton, Tereso Dyann
 Blanton, Marilyn Anice
 Bledsoe, Beryl Jackson
 Bowen, Janie McKethan
 Bowen, Clyde Roy, Jr.
 Bowen, Ann Olivia
 Bradshaw, Henry Clay
 Bradshaw, Constance Brown
 Bradshaw, Michael
 Brown, Eula McArthur
 Brown, Charles Craven
 Brown, Doris Tolly
 Brisson, Eddie G.
 Brisson, Reta Monroe
 Bryant, William Wayne
 Bryont, Dorothy
 Bullard, William Jennings
 Bullard, Jessie Parsons
 Bunce, Bessie Raynor
 Bunce, Katie Blanton
 Bunce, June Cameron
 Bunce, Oliver Randall
 Bunce Dorris Abbie
 Bunce, Madge
 Butler, Henry C.
 Coin, Mary McArthur
 Coin, Howard M.
 Cain, Mavis West
 Cain, Nancy Carolyn
 Cain, Sidney Ivey, Jr.
 Cain, Myra Inay
 Coine, Lucas J.
 Caine, Erma C.
 Caine, Ann Elizabeth
 Caine, Erma Janice
 Cameron, Effie Faircloth
 Cameron, Beatrice
 Cameron, John Marvin
 Cameron, Carrie Doris

Cameron, Effie Mae
 Comeran, Alexander
 Comeran, Moude Mintz
 Campbell, Guy C.
 Cantrell, Clarence T
 Carter, Maurice A.
 Carter, Mrs. Judith
 Cosey, Mrs. Mary
 Clark, Quinnie Frances
 Clark Edgar Neill
 Clark, Fannie Greene
 Clark, William M.
 Clark, Pauline Dixon
 Clark, William M. Jr.
 Clark, Jean Baxley
 Clark, Nolan Paul
 Clark, Ann Vaughn
 Clark, James Edgor
 Clark, Louise Helms
 Clark, James Ruffin
 Clemens, Mrs. D. E.
 Crawford, William L.
 Crawford, Mrs. William L.
 Culbreth, Daniel J.
 Culbreth, Mary E.
 Davis Annie Blount
 Deason, Juanita W.
 Deason, Elizabeth Deanne
 Driver, Chriss Paul
 Dyer, Joseph E.
 Dyer, Mrs. Patricio
 Edge, Carlis J.
 Edge, Clorice Melton
 Edge, Marilyn Sue
 Edge, Carolyn
 Edge, James Carlis
 Ellis, Frances
 Everette, Hartley
 Faircloth, Ammie Marsh
 Faircloth, Leona Stevens
 Faircloth, Marshall Murray
 Faircloth, Edward Earl
 Faircloth, Troy
 Faircloth, Bessie Thames
 Faircloth, Fay Grooms
 Farrell, Arnie Gunter
 Fisher, Elbert L.
 Fisher, Elizabeth Sigman
 Fisher, Linda Carol
 Fisher, Rankin Lee
 Fisher, Sallie Hughes
 Flowers, Lyle W.
 Flowers, Shirley
 Floyd, Vera M.
 Floyd Nadine
 Floyd, Chrystal Carine
 Floyd Loren B.
 Floyd, Virginia Sedelle
 Frazier, Dewey William
 Frazier, Huey Bascom
 Fuqua, Woodrow Jackson
 Fuqua, Lois Clayton
 Fuqua, Dorothy Merle
 Fuqua, Carolyn Ann
 Fuqua, Janice Rebecca
 Garmilla, Barbara Miller
 Garmillo, David Donald

Gautshi, Mrs. J. T.
 Gautshi, Judith Artinolo
 Gaynos, William
 Gaynos, Mottie
 Gaynos, Maude
 Gaynos, Luther
 Gilchrest, Reno William
 Gilchrest, Mrs. Rosie
 Gillis, Eugene M.
 Gillis, Mary J. Jackson
 Gillis, Gordon Earl
 Gillis, Jeanette Page
 Goodwin, J. W.
 Goodwin, Mrs. J. W.
 Graham, Catherine Cooper
 Graham, Fletcher, Jr.
 Graham, Archie
 Graham, Harvey
 Graham, Marvin
 Graham, Mary Honeycutt
 Graham, John Benton
 Graham, Neill Buie
 Graham, William Edward
 Graham, James Milton
 Graham, David Alexander
 Griffin, Mrs. William L.
 Green, Willie
 Green, Flossie Willoughby
 Greene, Ernest Albert, Jr.
 Greene, Meta
 Greene, J. B.
 Greene, Lillian McCallum
 Greene, James Benjamin
 Grooms, Lula King
 Grooms, John Paul
 Grooms, Ola
 Grooms, John Paul, Jr.
 Grooms, Margaret Elizabeth
 Grooms, Thomas Howard
 Grooms, Gertrude Green
 Grooms, Gertrude Elaine
 Grooms, Thomas Howard, Jr.
 Grooms, Fred Wayne
 Grooms, Floyd Nash
 Grooms, Mrs. Floyd Nash
 Haggard, Roy K.
 Haggard, Morgarette Honeycutt
 Hamilton, Jean Antoinette
 Harrel, Hazel Johnson
 Harrell, Jeffery Drew
 Harrell, Gene Allen
 Harrington, Albert Lee
 Harrington, Dean Smith
 Hayes, Patsy Jackson
 Herring, Berline Culbreth
 Hobson, William L.
 Hobson, Katherine Johnson
 Hobson, James Edwin
 Hobson, Kenneth Lee
 Hobson, Sylvia Bean
 Holder, Ollie Moy
 Holmes, John R.
 Holmes, Margaret Jackson
 Honeycutt, Millie Owen
 Jackson, Junius R.
 Jackson, Lela Stephens
 Jackson, Gladys

Church Roll

Jackson, Robert L. Sr.
 Jackson, Sarah Walker
 Jackson, Shivar Louise
 Jackson, Robert L. Jr.
 Jackson, Henry, Jr.
 Jackson, Mrs. Henry Jr.
 Jackson, Harry Ervin
 Jackson, Mrs. Alonza
 Jackson, Mrs. Katie
 Jarrell, Alice Gunter
 Johnson, Walter C.
 Johnson, Maggie Williford
 Johnson, Ronald
 Johnson, Mrs. Ronald
 Johnson, Sandra Overby
 Jones, Charles E. Sr.
 Kay, Runette
 Kemp, Bobby
 King, Clyde
 Kirk, Boyce W.
 Kirk, Mrs. Boyce W.
 Kirk, Brenda Ann
 Kirk, Larry Leon
 Kirk, Don Williams
 Kiser, Shala Franklin
 Klink, Wallace L.
 Klink, Mrs. Wallace L.
 Klink, James Edward
 Klink, Bonnie Jean
 Knight, Katie McDonald
 Knight, Alvin
 Knight, Mattie
 Knott, Joyce Lee
 Latta, Jennings
 Latta, Harry Jennings
 Leggett, Sue Ellis
 Leggett, William F. Jr.
 Leggett, Cynthia Jean
 Leonard, David Allen
 Lewis, Ira
 Lewis, Lucille R.
 Lewis, Ted
 Lewis, Annette
 Lewis, William
 Liebers, Lavia Cumber
 Liberty, Allen Peter
 Liberty, Allenora McKinnon
 Liberty, Carol Ann
 Liberty, Allene Mae
 Lilley, Dale
 Lilley, Janet Walston
 Lindsay, Maggie Belle
 Lindsay, Florence
 Lindsay, Dessie
 Lindsay, Thomas
 Lindsay, Treva
 Lowry, Harold C.
 Lowry, Mrs. Harold C.
 Maness, Ruth Nixon
 Maness, Betty Ruth
 Maness, Virginia Ann
 Margerum, Gordon William
 Margerum, Glenda Shaw
 Marshall, Robert J.
 Marshall, Mrs. Robert J.
 Mashburn, Flora McArthur
 Maxson, Gwennie Tally

McArthur, Duncan W.
 McArthur, Blanche Williford
 McArthur, Paul H.
 McArthur, Mary Fuller Graham
 McArthur, William P.
 McArthur, Richard Graham
 McArthur, Claude J.
 McArthur, Azzalene Moore
 McArthur, Jennings
 McArthur, James D.
 McArthur, Maggie Faircloth
 McArthur, Clyde
 McArthur, Benjamin F.
 McCallum, Elizabeth Greene
 McCallum, Arthur Kenneth
 McCallum, Arlie
 McCallum, Berline Herring
 McCallum, Bernis Harvey
 McCallum, John Harvey
 McDonald, Archie
 McDonald, Eugene
 McDonald, Thomas
 McGranahan, Virginia Royal
 McGuire, George R.
 McGuire, Mrs. George R.
 McKethan, Christian Bertha
 McKethan, David Alexander
 McKethan, Beryl Warren
 McKethan, Brenda Ann
 McKethan, Jane Warren
 Meacham, James R.
 Meacham, Richard F.
 Miller, Harold
 Miller, Mrs. Harold
 Minicks, Charles J.
 Monroe, Charles Arnold
 Monroe, Ava Ray Owen
 Moore, Ralph A.
 Montgomery, Dora Carter
 Montgomery, John William
 Montgomery, Jean Brantley
 Montgomery, George
 Montgomery, Jennie
 Montgomery, George Allen
 Montgomery, Oscar Lee
 Montgomery, Mary Sue Rhodes
 Montgomery, Vivian Ann
 Montgomery, Oscar Lee, Jr.
 Montgomery, James A.
 Montgomery, Mrs. James A.
 Mullis, M. Edgar
 Norris, Aletha Bills
 Norris, Cornelia
 O'Brien, Patricia Michelle
 Odom, Billy V.
 Odom, Gladys
 Odom, Richard Van
 Overby, Clifford
 Overby, Thelma Blanton
 Overby, Richard
 Overby, Edra
 Owen, Mrs. Katie Shaw
 Owen, William Haigh, Jr.
 Owen, Ethel Harris
 Owen, William Haigh III
 Owen, Ann Beck
 Owen, John Ray

Owen, Ava Dell Bain
 Owen, Katherine Shaw
 Owen, Holmes
 Owen, Lillian Jackson
 Owen, Seavy
 Owen, Rachel Smith
 Owen, Kelly Sessoms
 Owen, Thomas D.
 Owen, Mrs. Thomas D.
 Owen, Julian F.
 Owen, Mrs. Julian F.
 Owen, Ted Wallace
 Owen, Arlene Jackson
 Packer, Darrell
 Packer, Larry Charles
 Packer, Gayle
 Page, Isaac Samuel
 Page, Mrs. Isaac Samuel
 Page, Frances Mariae
 Page, Harriett Susan
 Page, Mrs. U. S.
 Parrish, Harlan E.
 Parrish, Mrs. Harlan E.
 Parrish, Edna Claire
 Parrish, Estes
 Parsons, Jennie Greene
 Parsons, William Chesley
 Parsons, Margaret Tally
 Parsons, Arthur Calvin
 Parsons, Marie Cain
 Parsons, Wanda Kay
 Parsons, Albert Burton
 Parsons, Doris Wood
 Parsons, Larry Wayne
 Parsons, Wilbur Harvey
 Parsons, Gladys Hobson
 Parsons, Carolyn Jerrie
 Pate, Charles
 Pate, Jennie Cain
 Pate, Eva Carter
 Phillips, Thomas D.
 Phillips, Mrs. Thomas D.
 Phillips, Myrtle Cameron
 Pittman, Luetishie
 Pritchett, Mrs. Nora
 Pritchett, L. C.
 Pritchett, Mrs. L. C.
 Pritchett, Travis C.
 Pritchett, Ruth Warren
 Pritchett, Judy Clyne
 Rasmussen, Martin
 Rasmussen, Mrs. Martin
 Raynor, Arthur L.
 Raynor, Ella Carpenter
 Raynor, Frank Jefferson
 Raynor, Effie Tripp
 Raynor, Margaret
 Raynor, Frank Jefferson, Jr.
 Raynor, Joseph B.
 Raynor, Beatrice Owen
 Raynor, Joseph B. Jr.
 Raynor, Mildred Horne
 Reece, Ralph D.
 Reed, Stephen Louis
 Rhew, James Lewis
 Rhew, Aileen Bryant
 Rhodes, Ruth Ann Pritchett

Church Roll

Richmond, Richard I.
 Richmond, Mrs. Richard I.
 Royal, Vernon
 Royal, Grace Bain
 Royal, Franklin
 Royal, Geraldine Hodges
 Royal, Kenneth R.
 Royal, Percy
 Royal, Billy
 Royal, Georgianna
 Royal, Sudie McKethan
 Safford, Naomi Tally
 Salter, Coleman
 Salter, Mrs. Fannie
 Salter, A. Bruce
 Sanders, Margaret McArthur
 Sanders, Martha Latta
 Sandifer, Mrs. Joe W.
 Sandifer, Joanna Elizabeth
 Sandifer, Gayla Maria
 Schwerk, Louis Irwin
 Schwerk, Mrs. Louis Irwin
 Shaw, Alexander Wellington
 Shaw, Robena Tillman
 Shaw, Patricia
 Shaw, William
 Shaw, Joyce Wright
 Sigman, Marcus Craig
 Sigman, Rochelle Millsaps
 Smith, Lavia Rudeen
 Sox, Joel E.
 Sox, Lola McCallum
 Spears, Mrs. S. M.
 Spears, David Bruce

Spears, Wilbur
 Spears, Thorntan R.
 Spears, Margaret Owen
 Spears, Kenneth
 Spears, Gladys Trogden
 Spears, Susan Faye
 Spears, Robert Reedy
 Spears, Mrs. Robert Reedy
 Spears, Richard Wayne
 Spears, William Osborne
 Spears, Myrtle Bullard
 Spears, Roland
 Spears, Hattie Smith
 Spears, Daniel Frazier
 Spears, Jean Carolyn
 Spears, Michael Roland
 Stevens, Mary Ellen Owen
 Stewart, Marina Blanton
 Stewart, Ralph S. Jr.
 Stewart, Jean Shaw
 Stewart, Eleanor Bullard
 Tally, Daniel Festus
 Tally, Mary Lilly Clark
 Tally, Daniel Festus, Jr.
 Tally, Lula Crissman
 Tally, Daniel Festus III
 Tally, Neill Lynn
 Tally, Danniea Jean
 Tally, David Crissman
 Tally, Mattie Elizabeth
 Tally, George Henry, Jr.
 Tally, Mary Lou Guy
 Taylor, Marion S.
 Taylor, Sybil Bryant

Thomason, John Talbert
 Thamasan, Elaise Green
 Thamasan, John Talbert, Jr.
 Thomas, Henry F.
 Thomas, Mrs. Henry F.
 Thompson, Rebecca Blanton
 Thamsan, John W.
 Thomson, Mrs. Pearl
 Thamsan, Robert Alexander
 Thomson, Katherine Gale
 Thamsan, John William, Jr.
 Trask, Robert Douglas
 Trask, Virginia McArthur
 Vaughn, James Wesley
 Vaughn, Isaac Graham
 Vaughn, Vencie Pate
 Vaughn, James Graham
 Walker, Denzel Franklin
 Walker, Mrs. Denzel Franklin
 Watson, Ann Graham
 West, Richard
 Wheeler, Le George Gray
 Wheeler, Mrs. Le George Gray
 Wheeler, Le George Gray, Jr.
 White, Ila Jane
 Wicker, Holmes E.
 Wicker, Mrs. Holmes E.
 Wicker, Florence Elizabeth
 Williams, Mrs. Ernest
 Williams, David Lee
 Williams, Timmy Ray
 Wamack, John
 Wamack, Carolyn Fairclath
 Wright, Clara Stewart

*"A charge to keep I have
 A God to glorify,
 A Never dying soul to save,
 And fit it for the sky.*

*To serve the present age,
 My Calling to fulfill;
 O May it all my powers engage
 To do my Master's will!*

*Arm me with jealous care,
 As in Thy sight to live,
 And, oh, Thy servant, Lord prepare
 A strict account to give!*

*Help me to watch and pray,
 And on Thyself rely,
 Assured, if I my trust betray,
 I shall forever die."*

— Charles Wesley
 (1707-1788)

Camp Ground Methodist Church Cemetery



The large well kept cemetery back of the Church tells much of the history of Camp Ground Church and its people. Many of the markers on the old graves give dates as early as 1838 and carry names of members of the congregation over 100 years ago.



Church Officials

A LIST OF SOME OF THE CHURCH OFFICIALS WHO SERVED CAMP GROUND CHURCH OVER A LONG PERIOD OF TIME, SHOWING THE DECADE IN WHICH THEY SERVED; A LIST OF THE CHURCHES ON THE CIRCUIT IN THE SAME DECADE; AND STATISTICS THAT REFLECT THE GROWTH OF CAMP GROUND CHURCH SINCE 1841.

*Indicates that the officer served in three or more decades

**Served as Church Treasurer for 25 Years

1841 — 1852

STEWARDS	CHURCHES ON CIRCUIT (Rockfish Circuit)	STATISTICS
*Archibald McKay	1 Camp Ground	Camp Ground Membership
*E. L. Hobbs	2 Beaver Creek	Approximately 96
*Malcolm Buie	3 Rockfish Factory	Circuit Assessment \$360.00-\$590.00
Allen Arnett	4 Munroe's	Circuit Raised \$118.04-\$156.00
A. McLennon	5 Providence	Pastor Paid \$93.00-\$100.00
R. McDonald	6 Cool Spring	(By Circuit)
	7 Douglas	
	8 Elliot's	
	9 Clark's	
	10 Mossy Springs	
	11 Carver's Creek	
	12 Kings	

Church Officials

1852 — 1862
(Fayetteville Circuit)
South Carolina Conference

STEWARDS

*Archibald McKay
*E. L. Hobbs
*Malcolm Buie
Allen Arnette
*P. D. P. Monroe
T. I. Owen
*John Buie
*Archie Buie

CHURCHES ON CIRCUIT

- 1 Camp Ground
- 2 St. Andrews
- 3 Shallow Well
- 4 Elliot's
- 5 Beaver Creek Factory
- 6 Rockfish
- 7 Sandy Run
- 8 Bethel
- 9 Providence

STATISTICS

Camp Ground Membership
Approximately 128
Circuit Assessment: \$480.00-\$1050.00
Pastor Paid \$168.00-\$490.00
(By Circuit)

1862-1872
(Cumberland Circuit)

*Arch McKay
*E. L. Hobbs
*Malcolm Buie
*P. D. P. Monroe
T. I. Owen
*Archie Buie
*John Buie
Jesse Ellis

- 1 Camp Ground
- 2 Beaver Creek
- 3 Shallow Well
- 4 St. Andrews
- 5 Sandy Run
- 6 Rockfish

Camp Ground Membership
Approximately 146
Circuit Assessment: \$380.00-\$550.00
Pastor Paid \$120.00-\$360.00
(By Circuit)

1872-1882
(Cumberland Circuit)

*Patrick D. P. Monroe
*Arch Buie
*John Buie
Jesse Ellis
James R. Carter

- 1 Camp Ground
- 2 Beaver Creek
- 3 Bethel
- 4 Rockfish
- 5 St. Andrews
- 6 Sandy Run
- 7 Swamps
- 8 Howard's

Camp Ground Membership
Approximately 207
Circuit Assessment \$500.00-\$700.00
Pastor Paid \$283.00-\$500.00
(By Circuit)

1882-1892
(Cumberland Circuit)

*Arch Buie
*John Buie
Neill Buie
J. C. Vaughn
Stephen Vaughn
*John A. Graham
*Neill P. Clark
J. F. McArthur
A. D. McArthur
J. W. Johnson

- 1 Camp Ground
- 2 Beaver Creek
- 3 Marvin
- 4 Sandy Grove
- 5 White Sulphur Springs
- 6 Rockfish

Camp Ground Membership
Approximately 226
Circuit Assessment: \$630.00-\$725.00
Pastor Paid \$515.00-\$620.00
(By Circuit)

1892-1902
(Cumberland Circuit)

J. C. Vaughn
*John A. Graham
*Neill P. Clark
A. D. McArthur
J. F. McArthur
John W. Johnson
Holmes Owen

- 1 Camp Ground
- 2 Beaver Creek
- 3 Rockfish
- 4 Marvin
- 5 White Sulphur Springs
- 6 Sandy Grove
- 7 Fisher's School House

Camp Ground Membership
Approximately 284
Circuit Assessment \$625.00-\$900.00
Pastor Paid \$600.00-\$755.00
(By Circuit)

Church Officials

STEWARDS

*Neill P. Clark
 *J. M. Owen
 J. W. H. Smith
 *W. H. Owen
 *W. McK. Monroe
 D. B. Autry
 *N. K. Graham
 *W. O. Patrick
 J. H. McIlwinen

CHURCHES ON CIRCUIT

1902-1912

(Fayetteville Circuit)

R. E. Harris
 *J. A. Graham
 L. L. Pate

Camp Ground Membership
 Approximately 296

Circuit Assessment \$1080.00-\$1500.00

Pastor Paid \$800.00-\$1000.00
 (By Circuit)

CHURCHES ON CIRCUIT

- 1 Camp Ground
- 2 Calvary (Holt's Hill)
- 3 Salem
- 4 St. Andrews

1912-1922

(Fayetteville Circuit)

*G. H. Tally, Sr.
 E. N. Clark
 M. N. Pearson
 *J. O. Tally

Camp Ground Membership 320

Circuit Assessment \$1725.00-\$3000.00

Pastor Paid \$1100.00-\$1500.00
 (By Circuit)

CHURCHES ON CIRCUIT

- 1 Camp Ground
- 2 Salem
- 3 St. Andrews
- 4 Calvary
- 5 Person St. (until 1914)
- 6 Cumberland

1922-1932

(Fayetteville Circuit)

*J. M. Owen
 *Neill P. Clark
 *W. H. Owen
 *W. McK. Monroe
 J. D. Lyttle
 *N. K. Graham
 *Wm. Haigh Owen
 *W. O. Patrick
 *J. A. Graham
 *W. J. McKethan
 **G. H. Tally, Sr.
 E. N. Clark
 M. N. Pearson

*J. O. Tally
 *D. W. McArthur
 W. H. Edens
 *J. M. Owen, Jr.
 *C. E. Jones
 J. A. Cain
 E. G. Brisson

Camp Ground Membership 334

Circuit Assessment \$3960.00-\$5000.00

Pastor Paid \$2000.00-\$2250.00
 (By Circuit)

CHURCHES ON CIRCUIT

- 1 Camp Ground
- 2 Salem
- 3 Cumberland
- 4 St. Andrews

1932-1942

(Fayetteville Circuit)

*J. M. Owen, Sr.
 *J. M. Owen, Jr.
 **G. H. Tally, Sr.
 *J. O. Tally
 *W. J. McKethan
 David Graham
 *Wm. Haigh Owen
 *D. W. McArthur
 *C. E. Jones
 H. S. Butler
 J. A. Cain
 *A. L. Raynor
 *G. H. Tally, Jr.
 Vernon Parsons

E. G. Brisson
 *John Ray Owen
 Miss Cora Spears
 Miss Bertha McKethan
 Miss Elizabeth Jones
 Miss Margaret Graham
 Mrs. David McKethan

Camp Ground Membership 369

Circuit Assessment \$3656.00-\$5508.00

Pastor Paid \$1800.00-\$2200.00
 (By Circuit)

CHURCHES ON CIRCUIT

- 1 Camp Ground
- 2 Salem
- 3 Cumberland
- 4 St. Andrews

Church Officials

STEWARDS

CHURCHES ON CIRCUIT

STATISTICS

1942-1952

(Fayetteville Circuit)

*J. M. Owen, Jr.
 **G. H. Tally, Sr.
 *J. O. Tally
 *D. W. McArthur
 **C. E. Jones
 *W. J. McKethan
 *A. L. Raynor
 David Graham
 *G. H. Tally, Jr.
 *John Ray Owen
 Vernon Parsons
 Joe B. Raynor, Sr.
 W. M. Clark, Sr.
 David B. Owen
 F. J. Raynor
 Seavy Owen
 C. A. Tate
 Charles Brown
 W. W. Bryant

T. R. Spears
 Willie Green
 Miss Margaret Graham
 Miss Bertha McKethan
 Mrs. J. W. McArthur
 Mrs. David McKethan
 Mrs. Jessie P. Bullard
 Mrs. Frank Raynor
 Mrs. J. M. Owen, Jr.
 Miss Cornelia Norris
 Mrs. W. W. Bryant
 Mrs. W. C. Parsons

Camp Ground Membership 402
 Camp Ground Budget: \$4327.00-
 \$8960.00
 Pastor Paid \$2400.00-\$3850.00
 (By Circuit)

CHURCHES ON CIRCUIT

- 1 Camp Ground
- 2 Salem
- 3 Cumberland
- 4 St. Andrews

1952-1962

(Fayetteville Circuit)

Camp Ground Station Church—November 1, 1954

STEWARDS

*J. M. Owen, Jr.
 **G. H. Tally, Sr.
 D. F. Tally, Sr.
 *D. W. McArthur
 *W. J. McKethan
 *C. E. Jones
 *A. L. Raynor
 *G. H. Tally, Jr.
 *John Ray Owen
 J. B. Raynor, Sr.
 F. J. Raynor
 David B. Owen
 E. N. Clark
 W. M. Clark, Sr.
 *Wm. Haigh Owen
 W. W. Bryant
 J. W. Goodwin
 C. A. Tate
 R. Boyd Benton
 J. W. McArthur
 M. C. Sigman

STEWARDS

N. C. Blanton
 C. J. McArthur
 T. R. Spears
 A. M. Faircloth
 J. D. McArthur
 T. C. Pritchett
 Wm. H. Owen, III
 W. J. Fuqua
 C. J. Edge
 D. F. Tally, Jr.
 W. C. Parsons
 Mrs. Alex Shaw
 Mrs. Marvin Graham
 Mrs. Billy V. Odom
 Mrs. Howard Cain
 Mrs. Paul McArthur
 Mrs. W. C. Parsons
 Mrs. Arnold Monroe
 Mrs. U. S. Page
 Miss Fannie Clark
 Miss Elizabeth Tally

Camp Ground Membership 506
 Camp Ground Budget \$9,636.00-
 \$18,950.00
 Pastor's Salary \$4,000.00-\$6,000.00

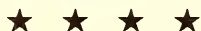
Acknowledgments

A number of people in the Church and many of our friends deserve a word of appreciation for the use of their time and talents in preparing the materials compiled in this booklet. We express our gratitude —

SPECIAL EDITORS FOR THIS PUBLICATION

To Mr. George H. Tally Jr. for list of long-term Church Officials and Financial Statistics.

To Mrs. George H. Tally Jr. for General History.



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We acknowledge the following sources:

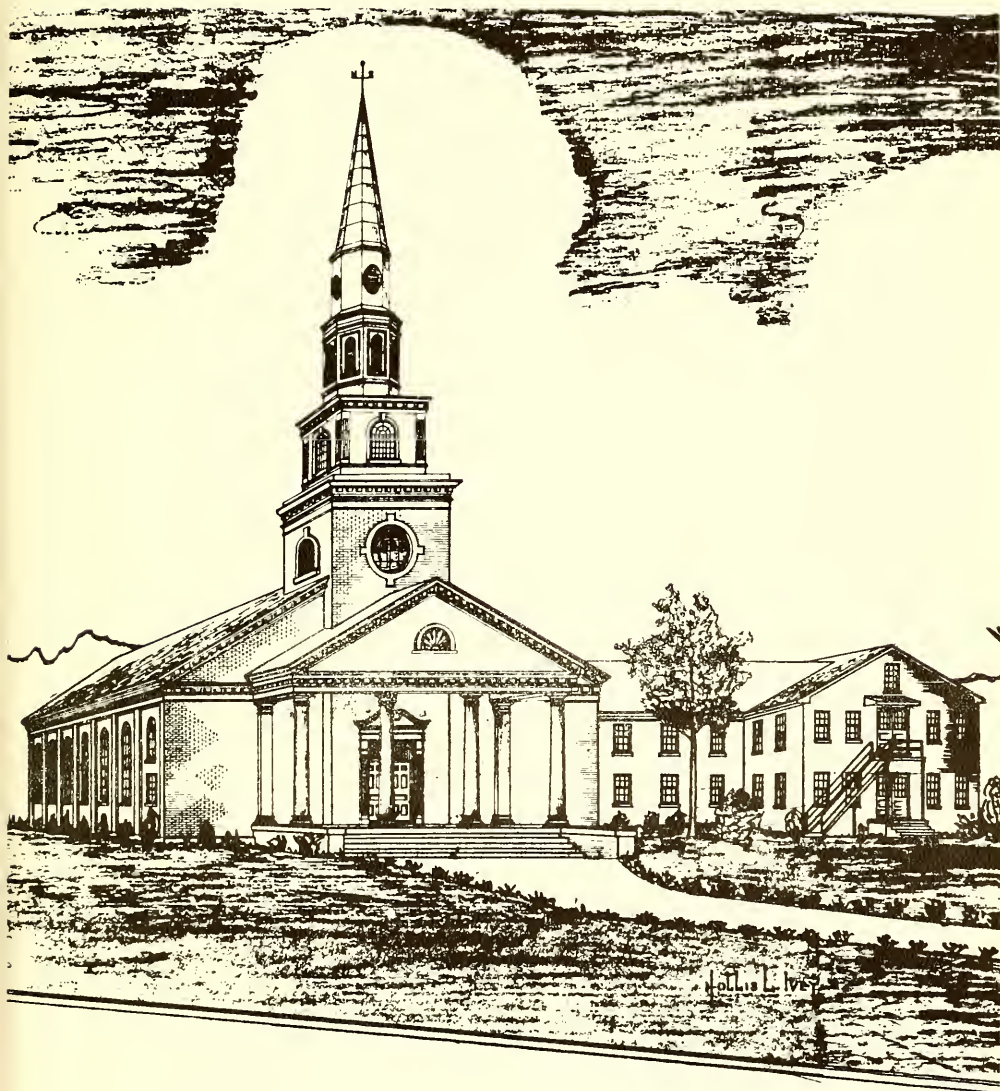
Bicentennial Edition of The Fayetteville Observer, 1954, which featured a Historical Sketch of Camp Ground, written by Miss Fannie Clark and Mr. Robert Clark.

North Carolina Conference Journals.

Quarterly Conference Minutes for Fayetteville Circuit.

Verbal contributions of local tradition from older members of the Church and friends in the Community.

Camp Ground Of Tomorrow



Camp Ground Of Tomorrow

CAMP GROUND OF TOMORROW depends upon Camp Ground of today. That was the idea behind the Planning Committee, which was appointed by The Official Board to study the needs of the Church not only for today but for the years that lie ahead.

CAMP GROUND OF TOMORROW must reach out to take care of the needs of the vast multitude of people within its bounds. Wider will grow the Kingdom of God as we plan to take care of the needs of the people who have come within our reach. Never has a Church been given a greater opportunity for witnessing for Christ right at home. Churches may change in physical form, and Camp Ground must change physically in order to fulfill its Mission in 71st Community. Jesus Christ, the true foundation of the Church, never stood still, and we who profess to be His followers must be about Our Father's business of ministering to the needs of others. To minister to those needs, we must **BUILD FOR THE FUTURE**

CAMP GROUND OF TOMORROW is not a new idea. At his death on August 24, 1957 David B. Owen left to Camp Ground Methodist Church the sum of \$3,512.66, with the request that one half of that amount be paid to World Missions and one half be put in a fund for the purpose of building a new Sanctuary. Upon receipt of this bequest, the Official Board established The David B. Owen Building Fund, in memory of Mr. Owen, one of the Church's most faithful members. Three years later on September 20, 1960, J. Malloy Owen, Jr., brother of David B. Owen, also a faithful member of Camp Ground, left in his will a sum of \$1,000.00—one half of which was to be paid to the Church Budget and one half paid to the David B. Owen Building Fund.

CAMP GROUND OF TOMORROW has been the concern of a number of people who have presented Memorial Gifts to the David B. Owen Building Fund:

- Dec. 25, 1960 A. L. Raynor in memory of his Mother, Mrs. Sarah Margaret Raynor
- Oct. 15, 1961 Mrs. W. M. Clark, Sr. in memory of her Grandfather, John Wesley Tally
- Nov. 5, 1961 W. M. Clark, Jr. in memory of his Grandmother, Mrs. Blanch Tally Vaughn
- Nov. 5, 1961 Nolan P. Clark in memory of his Grandmother, Mrs. Blanch Tally Vaughn
- Dec. 24, 1961 Mrs. Rebecca Blanton Thompson in memory of her Father, Vance Blanton
- Feb. 18, 1962 D. W. McArthur in memory of his Father, John Frank McArthur
- Sept. 16, 1962 Mrs. Frances Seymore Beall in memory of her Mother, Mrs. Cora Vaughn Seymore
- Sept. 29, 1962 Miss Fannie Clark & Robert Clark in memory of James Christopher Vaughn & Ruffin Vaughn

CAMP GROUND OF TOMORROW is now within sight. The Planning Committee has presented its report and plans for the new building. An architect's drawing of the new Church is on the next page of this book.

The preliminary plans are now visible and can be a reality, but only if we are willing to meet the challenge that is presented.

CAMP GROUND OF TOMORROW depends upon Camp Ground of today. A new Church will be possible only when the members of the Congregation today will be willing to build for the future on the foundation that was laid a Century ago. How can we build for the future? By giving and giving sacrificially to the David B. Owen Building Fund. As we celebrate the 100th Birthday of Camp Ground Church, help build the Church of the next Century by joining the Century Club. A contribution of at least \$100.00 or more will make you eligible for membership.

CAMP GROUND OF TOMORROW is up to you.

*“Rise up, O men of God!
Have done with lesser things;
Give heart, mind, soul and strength
To serve the King of Kings.

Rise up, O men of God!
The Church for you doth wait,
Her strength unequal to her task;
Rise up, and make her great!

Lift high the cross of Christ!
Tread where His feet have trod;
As brothers of the Son of Man.
Rise up, O men of God!”*

THE PLANNING COMMITTEE

Nathan C. Blanton
Mrs. William M. Clark
M. W. Maness, Pastor
O. L. Montgomery
Miss Cornelia Norris

John Ray Owen
T. C. Pritchett
John Thomson
Frank J. Raynor

Official Directory

1962 - 1963

Paul N. Garber -- Resident Bishop	Thomas F. McFadyen Organist
Millard C. Dunn District Supt.	George H. Tally, Jr. Church Treas.
M. W. Maness ----- Minister	John Ray Owen, Build. Fund Treas.
Charles E. Jones, Sr. . Lay Leader	Mrs. George H. Tally, Jr. -- Secy.
Wm. Haigh Owen, Jr. -- Custodian	

THE OFFICIAL BOARD

Travis C. Pritchett -- Chairman Charles E. Jones, Sr. . Vice-Chairman
Miss Frances Ellis, Secretary

STEWARDS

1965

Mrs. W. L. Adams
Clarence Cantrell
Miss Frances Ellis
Elbert L. Fisher
Mrs. Marvin Graham
R. L. Jackson, Sr.
Allen P. Liberty
Arnold Monroe
Isaac S. Page
Joe B. Raynor, Sr.
Coleman Salter
Thornton R. Spears

1964

Charles C. Brown
Wm. M. Clark, Jr.
Troy Faircloth
R. L. Fisher
Lyle Flowers
J. W. Goodwin
J. B. Graham
Willie Green
Mrs. David McKethan
Joe B. Raynor, Jr.
J. E. Sox
Kenneth O. Spears
Mrs. Roland Spears
Mrs. W. O. Spears
Marion Taylor

1963

Lucas Cain
Mrs. Willie Green
J. Paul Grooms
Mrs. M. H. Grooms
James McArthur
Seavy Owen
Wm. Haigh Owen, Jr.
Mrs. Duke Thompson
John W. Thomson
William A. Shaw
Isaac G. Vaughn
HONORARY
W. W. Bryant
D. W. McArthur
Daniel F. Tally, Sr.

TRUSTEES

1965

Paul H. McArthur
Harold Miller
Arthur L. Raynor
D. F. Tally. Sr.

1964

William M. Clark, Sr.
A. M. Faircloth
J. E. Sox
D. F. Tally, Jr.

1963

Frank J. Raynor

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Membership and Evangelism -----	J. Paul Grooms
Missions -----	Wm. Haigh Owen, III
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Secretary ----- William O. Spears

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Nursery No. 2

Mrs. Ernest D. Williams
Mrs. David McKethan

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Mrs. Clifford Overby
Mrs. Clyde R. Bowen

Primary No. 2

Mrs. N. C. Blanton
Mrs. Isaac Vaughn

Primary No. 3

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Mrs. Carlis Edge

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Mrs. Charles C. Brown
Mrs. Lyle Flowers
Mrs. W. L. Adams

Junior—4th Grade

Mrs. Duke Thompson
Mrs. M. W. Maness

Junior—5th Grade

Mrs. Marvin Graham
Mrs. Joe Sandifer

Junior—6th Grade

Mrs. James L. Rhew
Mrs. Willie Green

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Junior High

Mrs. Nolan P. Clark
Mr. Willie Green

Senior High

Miss Cornelia Norris
Miss Katie Owen

Older Youth

Mrs. Roland Spears
Mr. Joe Dyer

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Mr. Joseph Dyer
Mr. J. W. Goodwin

Ladies' Bible Class

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Miss Frances Ellis
Mrs. D. F. Tally, Jr.

Wesleyan Fellowship

Mrs. George H. Tally, Jr.
Mr. Martin Rasmussen

Official Directory

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Vice-President	-----	Mr. William H. Owen, III
Secretary	-----	Mr. Willie Green
Treasurer	-----	Mr. Thornton Spears

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Secretary	-----	Mrs. D. F. Tally, Jr.
Treasurer	-----	Mrs. W. J. Bullard
Spiritual Life Leader	-----	Mrs. M. H. Grooms

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Mrs. Willie Green	Mrs. Ralph Stewart, Jr.
Mrs. Arthur Parsons	Mrs. John W. Thomson

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Secretary	-----	Miss Bertha McKethan
Treasurer	-----	Mrs. Joseph Dyer
Spiritual Life Leader	-----	Mrs. John T. Thomason

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Vice-President	-----	Mariea Page
Secretary	-----	Ricky Odom
Treasurer	-----	Jean Tally

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